

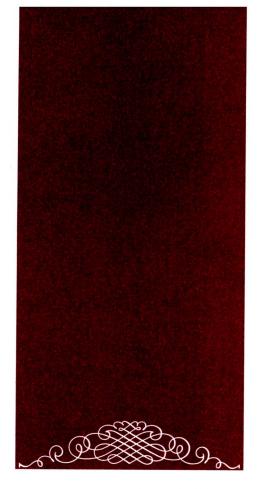
# EXPLANATION OF RIVADUS-SALIHEEN

**VOLUME 3** 

EMINENT SHEIKH MUHAMMAD BIN SALIH AL-UTHAYMEEN



DARUSSALAM





By
Sheikh Muhammad bin Salih al-Uthaymeen
Volume 3





## In the Name of Allah, the Most Gracious, the Most Merçiful



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# Commentary on

# Riyaad As-Saaliheen



### By

The Eminent Shaykh Muhammad bin Saalih Al-'Uthaymeen (may Allah shower blessings on him)

Volume 3

Translation

Abu Naasir Ibrahim Abdur-Rauf Abu Abdil-Barr Muhammad Yaqeen



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# Covering faults of the muslims

Allah, the Exalted, says:

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter" [An-Noor: 19]

# Commentary

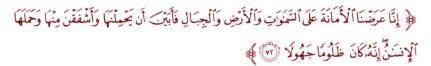
The author, may Allah shower blessings on him, said: The Chapter on Covering the Secrets of Muslims and Prohibition of Spreading it.

Secrets here refer to the implied ones because Secrets are of two types: explicit and implied secrets.

The explicit secrets are those that are forbidden from being looked at, such as another person's private parts and other similar things that are well-known in the Jurisprudence.

The implied secrets are faults, bad characters and deeds.

There is no doubt that man is as described by Allah – the Mighty and Sublime - in His words:



"Truly, We did offer Al-Amanah (trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust (to himself)

and ignorant (of its results). [Ahzaab: 72].

Man is described with these two adjectives: injustice and ignorance. It may be that man commits a sin intentionally, then he is regarded as unjust, or that he commits the sin out of ignorance, then he is ignorant. This is the state of man except he whom Allah – the Mighty and Sublime – protects and guides to knowledge and justice; such will be traversing the path of truth and be guiding to it.

If inadequacy, deficiency and flaws are parts of the innate nature of man, then a Muslim's obligation to his brother is to cover his faults and not spread them except it becomes inevitable. However, there is no blame on him if necessity calls for disclosure; otherwise, the utmost priority is for him to conceal the errors of his brother. This is important because man is nevertheless a being; sometimes he makes mistake due to following his desires – intending evil – and at times he falls into error out of confusion, that is, when the truth becomes confusing to him, he utters falsehood or acts by it. Thus, a believer is commanded to cover the faults of his brother.

If you notice someone lying and engaging in deception in his business transactions, do not spread that among the populace; rather, counsel him and cover him. If you achieve success and he is guided, and he forsakes his previous ways, of course this is the desired result. Otherwise, it becomes a duty on you to explain his affairs to people that he may not beguile them.

Perhaps you observe someone who is afflicted with gazing at women, he would never lower his gaze; you should protect him and advise him. You should explain to him that this is one of the arrows of the Devil with which he attacks the heart of a slave (of Allah), refuge is with Allah. If he has a shield, he would seek protection with Allah from this arrow which Shaytaan shoots at his heart. Otherwise, the arrow would strike him and lead him to immorality and evil, which will be a cause of severe punishment (for him on the Day of Resurrection), and the refuge is with Allah.

So, in as much as concealment is plausible, and there is no pressing need or greater benefit in exposing your brother, you should shield him and not disclose his faults.

Then the author, - may Allah shower blessings on him -, cited as evidence the words of Allah:

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, will have a painful torment in this world and in the Hereafter"

The love of propagating evils among the believers has two meanings:

The First Meaning: That it is desired that the crime of illegal sexual intercourse be propagated within the Muslim community. An example of that are those who spread destructive movies and lewd and salacious tabloids. There is no doubt that these people indeed love to spread vices within the Muslim community. Likewise, they desire to afflict a Muslim in his Religion with what they spread in these magazines, damaging movies and similar materials.

Similarly, allowing these people to spread such materials when one has the power to prevent them comes under "those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe".

So whoever has the power to prevent these magazines and harmful movies, but allows their circulation in the Muslim society, he is of those who love that evil should be propagated among those who believe"... they will have a painful torment in this world and in the Hereafter." That is, a painful punishment in this world and in the Hereafter.

We assert that it is indeed compulsory for every Muslim to warn against these newspapers and avoid them. He should not bring them to his home because of their depraved contents: corruption in mannerism which is followed by corruption in the Religion because when the manners become tainted, the Religion will also become degraded. We ask Allah for wellbeing.

The Second Meaning: That it is loved that an evil be spread about a specific person, not the entire Muslim community. This also leads to a painful punishment in this world and the Hereafter. For example, it is loved that an evil be spread about Zayd, for instance, among

the populace for whatever reason; this is also a cause of agonizing retribution in this world and in the Hereafter.

It is far worse if it involves the personality in defense of whom verses were revealed, the Mother of the Faithfuls, Aa'isha, may Allah be pleased with her. This verse is within the sequence of the verses of *Ifk*. The *Ifk* was the invention of some people who despised the Prophet, may the Peace and Blessings of Allah be upon him, his household and his companions. These people, among the hypocrites and their ilk, desired to soil his matrimonial life and loved to ridicule his family.

And the episode of *Ifk* is well-known<sup>(1)</sup>. From his profound sense of justice, the Prophet \* would cast lots among his wives whenever he was preparing for a journey. Then, he would travel with the fortunate one among his wives. For this particular journey, he drew lot among his wives and Aa'isha (may Allah be pleased with her) was selected, so he took her with him \*.

On their return trip, they camped in a place and slept in the later part of the night. At this point, Aa'isha had to relieve herself, so she left to do that. But the Prophet \$\mathbb{x}\$ ordered commencement of the journey during that later part of the night. So the people carried her howdah without knowing that she was not in it; then she was young and had not put on much weight. The Prophet \$\mathbb{x}\$ had married her when she was six years old, consummated the marriage with her when she was nine, and the Prophet \$\mathbb{x}\$ died when she was eighteen. So they carried the howdah thinking she was inside, and they advanced.

When she came back, she did not find the party. Due to her perspicacity and good judgment, she decided not to go about searching for them; rather, she remained in her initial position and said (to herself): 'They will soon realize that I am missing and will come back for me'.

There came a man called Safwaan bin Al-Mu'attil (may Allah be

<sup>1</sup> The event of the Ifk was reported by Al-Bukhaari in the Book of Wars the Chapter of the Hadeeth of Ifk, no. (4141); and Muslim in the Book of Repentance under the Hadeeth of Ifk and Acceptance of the Repentance of the One who Repents no (2770)

pleased with him) at daybreak, he was from a people who do not easily wake up when they sleep. It is usual for some people not to come around from their slumber even if voices are raised around them; Safwaan was one of such people. He would sleep so deep that he would not be able to wake up except when Allah – the Mighty and Sublime – wakes him; he sleeps like a dead man.

So, when he woke up and came around, he saw the Mother of the Faithful, Aa'isha (may Allah be pleased with her) where she was on the ground. He knew her before the revelation of *Hijaab*. He did nothing except to make his camel kneel; he did not utter a word to her, he never said to her: 'What made you sat still?' Or, 'Why are you sitting?'

His decision not to chat with her was borne out of his respect for the matrimonial life of the Messenger of Allah \*. He did not wish to speak to his spouse in his absence, may Allah be pleased with him. So he made the camel kneel and placed his hands on its knees. He never said: 'Climb up', he did not utter any word. Thus, she climbed it and he led the camel. He did not climb the camel with her so he would not end up gazing at her, may Allah be pleased with him.

When they caught up with the main party at forenoon, when the sun was at its zenith, the hypocrites were happy that they have discovered a gateway to attack the Messenger of Allah. So they alleged that the man and the chaste, pure and unblemished wife of the Messenger of Allah had committed illegal sexual intercourse and began to spread the malicious rumour. Three innocent companions of the Prophet were also affected; they were: Mistah bin Athaathah, the son of the maternal aunt of Aboo Bakr, Hassan bin Thaabit, and Hamnath bint Jahsh.

There was uproar and the people began to ask questions; some people were confused while others completely rejected the story. The latter group opined that it is not possible to desecrate the matrimonial home of the Messenger of Allah % for it is the most virtuous household on earth.

Out of His Power, Ability and Wisdom, Allah made Aa'isha & fall ill when the Prophet # returned to Madeenah. So she (may Allah be pleased with her) was confined to the house without going out.

Whenever she was sick, the Prophet  $\frac{1}{2}$  would visit her to enquire about her health, chat with her and keep her company. However, on this occasion, he  $\frac{1}{2}$  avoided conversing with her; he would come in and ask: 'How is she?' then leave. She (may Allah be pleased with her) objected to this action of his, but it never occurred to her that anyone was maligning her by desecrating the matrimonial life of the Messenger of Allah  $\frac{1}{2}$ .

The hypocrites had publicized this falsehood about the Truthful, the daughter of the Truthful, Aa'isha the wife of the Messenger of Allah ﷺ, not out of hatred for her but hatred and aversion for the Messenger of Allah ¾ and their love for harming him and soiling his household. May Allah destroy them for the propaganda they hewed.

But Allah – the Sublime - revealed ten verses of the Qur'an about this story which He began with:

"Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment" [An-Noor: 11].

And the one with the greater share was the leader of the hypocrites, Abdullah bn Ubayy, the hypocrite; he was the one who initiated the false tale.

But this obnoxious person did not broadcast it using explicit words; he did not say, for instance: Verily this man fornicated with this woman. On the other hand, he employed allusive speech and hearsays; he would say: 'It was mentioned', 'it was said', 'they said', etc. because the hypocrites are cowards who would conceal their reality and would never declare the contents of their hearts. Then Allah – the Mighty and Sublime - said:

"And as for him among them who had the greater share therein, his will be a great torment/ why the, did not the believers, men and women, when you heard it say, think good of their own people and say: This is an obvious lie" [An-Noor: 11-12].

This is a censure from Allah – the Mighty and Sublime – for those who spoke about the matter. He – the Mighty and Sublime – is saying: why did not the believers, men and women, think good of their own people when they heard it. This is because the Mother of the Faithful was their mother; how could they entertain such unbefitting thought about her (may Allah be pleased with her). When they got the information, their responsibility was to have good thought about their own people, and dissociate themselves from such tale and those spreading it.

"Why did they not produce four witnesses? Since they have not produced witnesses! Then they are with Allah liars" [An-Noor: 13].

That is, why would they not bring four witnesses to testify?

"Since they have not produced witnesses! Then they are with Allah liars".

That is, if they were truthful.

Hence, if a man witnesses a case of adultery and reports to the judge swearing that a particular person committed adultery, we would ask him to bring four witnesses. If he could not produce four witnesses, we would flog him eighty lashes. If he brings a second person with him, we would give both of them eighty lashes; so also when he comes with the third, we would give each of them eighty lashes.

For instance, if a group of three come to us saying they saw a

particular person commit adultery with a female, but that could not be confirmed, we would beat each of them eighty lashes. This was why Allah said:

"Why did they not produce four witnesses? Since they have not produced witnesses! Then they are with Allah liars/had it not been for the Grace of Allah and his mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken" [An-Noor: 13-14]

Had it not been for the Grace of Allah and His mercy, the mentioned torment would have afflicted you as a result of your activities.

In His word: "For that whereof you had spoken" is the evidence that the narrative was widespread and well known because it was a grave and serious matter. Common habit elicits that great matters spread easily, filling homes, lips and ears.

"Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great". [An-Noor: 14-15].

"When you were propagating it with your tongues" without thinking, clarifying or ascertaining.

"And uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great". The matter was very great and grave because it involved a slander of the purest female on earth, with the other wives of the Messenger of Allah #.

It also entailed denigrating the Messenger of Allah ≉ for Allah – the Mighty and Sublime – says:

"Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women) ..." [An-Noor: 26].

So if Aa'isha (may Allah be pleased with her), the Mother of the believers and wife of the Messenger of Allah \$\mathbb{z}\$, had done that, and she is far above that, it would point to the filthiness of her spouse, refuge is with Allah. This is because bad women are for bad men; but she, may Allah be pleased with her, was chaste so also was her husband, Muhammad, the Messenger of Allah \$\mathbb{z}\$. Likewise, she was the truthful daughter of the truthful, may Allah be pleased with her and her father.

Hence, Allah - the Mighty and Sublime - said:

"You counted it a little thing, while with Allah it was very great" [Noor: 15].

Then Allah, the Sublime, said:

"And why did you not, when you heard it" That is, what stopped you from saying, "(You) say? "It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie." [An-Noor: 16].

This is your responsibility. You should exalt Allah – the Mighty and Sublime – far above (allowing) such to happen to a wife of the Prophet ... Hence, He – the most High - said: "Glory be to You (O Allah) this is a great lie."

Ponder on this expression of Glorification of Allah – the Mighty and Sublime; it does not befit His Wisdom, Mercy, Grace and Benevolence that such should emanate from a spouse of the Messenger of Allah **\*\***. Then Allah, the Exalted, said:

"Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers." [An-Noor: 17].

That is, never repeat such if you are believers.

Then Allah - the Mighty and Sublime - said:

"And Allah makes the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise." [Noor: 18].

Praise is due to Allah for His explanation. Hence, scholars agree that whoever slanders the Mother of the faithful, Aa'isha, may Allah be pleased with her, on account of this event is an apostate, a disbeliever, comparable to the one who prostrates to idols. He should be killed as a disbeliever if he does not repent and recant his words, for he has belied the Qur'an. Moreover, the soundest opinion is that whoever smears any of the wives of the Messenger of Allah with similar accusation is a disbeliever and an apostate for he has disparaged the Messenger of Allah . It becomes essential to ask him to repent; it is good if he repents, otherwise he should be put to sword. His remains should be thrown into a gorge without washing, shrouding or performing the Funeral prayer over him because the matter is serious.

Then Allah - the Mighty and Sublime - said:

"Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not. And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of kindness, Most Merciful." [An-Noor: 19-20].

We have earlier mentioned that three decent companions (of the Messenger of Allah) became embroiled in this episode. They were: Hassan bin Thaabit, Mistah bin Uthaathah, who was a maternal cousin of Aboo Bakr, and Humnah bint Jahsh, the sister of Zaynab bint Jahsh. Zaynab bint Jahsh was a wife of the Messenger of Allah and a competing partner of Aa'isha (may Allah be pleased with her). Irrespective of that, Allah – the Mighty and Sublime - protected her but her sister was involved. So when Allah – the Mighty and Sublime - revealed her innocence, the Prophet commanded that the legal punishment for slander be meted out on these three. Consequently, each of them was beaten eighty lashes.

As for the hypocrites, he \$\mathbb{z}\$ did not punish them. Scholars have suggested different reasons for this; some believe it was because the hypocrites were not explicit, but employed insidious expressions. However, some other scholars opine that it was because a hypocrite is not entitled to cleansing. The prescribed punishment is a form of purification for the culprit and these hypocrites are not deserving of it. For this reason, the Messenger of Allah \$\mathbb{z}\$ did not direct them to be flogged as this would have absolved them of the inherent destruction. Hence, they were undeserving of that and their abode will be the deepest part of Hell. Therefore, the Prophet \$\mathbb{z}\$ disregarded them and their sins, so there was no good in them. Some scholars said otherwise.

In any case, this is a great story with abundant benefits.

Allah alone grants success.

### Hadeeth 240

# Commentary

Abu Hurairah & reported: The Prophet \* said, "Allah will cover up on the Day of Resurrection the defects (faults) of the one who covers up the faults of the others in this world." [Muslim]

The author- may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'Allah will cover up on the Day of Resurrection the defects (faults) of the one who covers up the faults of the others in this world'.

*As-Satru* means concealment. We have earlier stated that concealing fault is neither praiseworthy nor blameworthy in every circumstances.

There are two forms of concealment:

The First form: Covering up a man in need of concealment; he is not known with evil and transgression. It is necessary to cover up such person, counsel him and explain his mistake to him. This is the praiseworthy concealment.

The Second form: Covering up a reckless and heedless person in matters involving grave transgression against the slaves of Allah. He should not be protected; rather, the appropriate step is to give details of his dealings to the authorities so they may prevent his evil ways and serve as an exemplary punishment to others.

Hence, concealment is considered with its attendant benefits; it is appropriate if there is any benefit in it, but disclosure is better if there is a greater benefit in that. However, concealment is a better option if one cannot decide between the two.

Allah Alone grants success.

# Hadeeth 241

# Commentary

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ الله ﴿ يَقُولُ: «كُلُّ أُمَّتِيْ مُعَافَى إِلاَّ الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهَرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلاً، ثُمَّ يُصْبِحَ وَقَدْ سَتَرَهُ اللهُ عَلَيْهِ فَيَقُولُ: يَا فُلاَنُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سَتْرَ اللهِ عَنْهُ اللهِ عَنْهُ مَتفَقٌ عَلَيه .

Abu Hurairah reported: Messenger of Allah said, "Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people): 'I committed such and such sin last night,' while Allah had kept it a secret. During the night Allah has covered it up but in the morning he tears up the cover provided by Allah Himself." [Al-Bukhari and Muslim]

The author – may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet  $\frac{1}{2}$  said, 'Every one of my followers will be forgiven except those who expose (openly) their wrongdoings...' He meant by 'every one of my followers', the people who responded positively to the Messenger of Allah  $\frac{1}{2}$ .

'Will be forgiven'; that is, Allah – the Mighty and Sublime- has already forgiven them.

'Except those who expose (openly) their wrongdoings', these are people who publicize their acts of disobedience to Allah, the Mighty and Sublime. They can be categorized into two:

The First: he commits an act of disobedience openly; he perpetrates it in public while people are watching him. There is no doubt that he would not be forgiven because he brought perdition

upon himself and others.

As for bringing perdition upon himself, this is because he wronged his soul when he sinned against Allah – the Mighty and Sublime - and His Messenger. Everyone that sins against Allah and His Messenger \*\* is unjust to his soul. Allah – the Mighty and Sublime - says:

"And they did not wrong Us but they wronged themselves." [Baqarah: 57].

The soul is a trust to you, it is obligatory for you to take care of it in the right manner just as you would choose a good grazing ground for your livestock, if you have any, and distance them from a harmful pastureland. So also is your soul; it is compulsory for you to seek a rich pasturage for it, these are good deeds, and keep it away from bad pasturage, these are bad deeds.

Similarly, he brings perdition upon others because it becomes easy for their souls to commit similar atrocity when they see him carry out the act of disobedience. And he, refuge is with Allah, will become one of the leaders inviting to the Hell-fire as Allah – the Mighty and Sublime - said about the people of Pharaoh:

"And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped" [Al-Qasas: 41].

And the Prophet # has said: 'Whoever establishes a bad practice in Islam would have its attendant burden and the burden of those who act by it until the Day of Resurrection'(1).

This is a form of publicizing sins but the Prophet # did not cite an example of this because it is clear. However, he mentioned another issue which may be hidden to some people. It is a form of publicizing

<sup>1</sup> Reported by Muslim in the Book of Zakat, the Chapter of Exhortation towards Giving Charity even if it is half a Date no (1017)

sins for one to carry out an act at night or in his house, which Allah has concealed for him, but he goes around during the day telling people 'I committed such and such sin last night'; this person will not be forgiven. If he were to repent secretly, it would have been better for him. Allah— the Mighty and Sublime— had shielded this fellow, but he goes around divulging his secrets, refuge is with Allah.

There are two reasons why people do this:

The First reason: such a person is neglectful and unscathed, so he does not attach importance to anything. You will see him doing a wrong and later discussing it with open heart.

The Second Cause: he discusses his acts of disobedience, bragging about it while heedless of the Might of the Creator, refuge is with Allah. So he would wake up discussing the sin, boasting about it as if he won a prize. These set of people, in Allah we seek refuge, are the worst.

There are people who do that with their friends; he discusses it in the midst of his friends, telling them about a secret that ought not to be mentioned to anyone, without attaching any importance to this issue. Thus, he is not one of those to be pardoned because he publicizes his sins.

The summary is that one should conceal himself with the shield of Allah– the Mighty and Sublime - and be grateful to Him for the pardon. Likewise, he should secretly turn in repentance to his Lord for the sins he has committed. When one repents and turns to Allah, He – the Mighty and Sublime - will conceal him in this world and the Hereafter.

Allah Alone grants success.

### Hadeeth 242

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «إِذَا زَنَتِ الأَمَّةُ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا الْحَدَّ، وَلا يُثَرِّبْ عَلَيْهَا، وَلاَ يُثَرِّبْ عَلَيْهَا،

Abu Hurairah reported: The Prophet said, "When a slave-girl commits fornication and this fact of fornication has become evident, she must be given the penalty of (fifty) lashes without hurling reproaches at her; if she does it again, she must be given the penalty but she should not be rebuked. If she does it for the third time, he should sell her, even for a rope woven from hair (i.e., something worthless)." [Al-Bukhari and Muslim]

# Commentary

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet \* said: 'When a slave-girl commits fornication, she must be given the penalty of (fifty) lashes without hurling reproaches at her'.

'A slave-girl', she is a human-possession who can be traded. So whenever she commits fornication, he said, 'She must be given the required penalty'. The prescribed punishment of a slave is half of that of a freeborn as Allah – the Mighty and Sublime - as said:

"...And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women..." [Nisaa: 25]

An unmarried freeborn who fornicates will be whipped a hundred lashes and banished from the land for a year. But a slave-girl will have half of that, that is, fifty lashes. As for her expulsion, scholars hold two views: some of them opined that she should be exiled for half a year while others believed she should not be exiled because the right of her master is connected to her.

Then if she commits fornication another time, the prescribed punishment should be applied on her without any verbal reproach.

However, if she commits it repeatedly, her master should sell her even if it were for a rope woven from hair; that is, her master should not retain her because there is no good in her.

There is evidence in this that a slave-owner can personally implement the prescribed punishment on his slaves, but others cannot.

Only the ruler or his deputy has the right to implement the punishment. Indeed, a father does not have the authority to carry it out on his son because this is only vested in the person in authority and his agents.

And in his statement , 'He should sell her even for a rope woven from hair', one may ask, what is the benefit in selling her because she had committed fornication, refuge is with Allah? We will answer that her character might change due to her change of environment. Likewise, her owner may inform the buyer that she had committed fornication, which can make her new master more exacting on her and prevent her from further acts of fornication.

### Hadeeth 243

وَعَنْهُ قَالَ: أُتِيَ النَّبِيُ ﷺ بِرَجُلٍ قَدْ شَرِبَ خَمْرًا قَالَ: «اضْرِبُوهُ» قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ، وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِثَوْبِهِ. فَلَمَّا انْصَرَفَ قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ الله، قَالَ: «لا تَقُولُوا هكَذَا لا تُعِينُوا عَلَيْهِ الشَّيْطَانَ» رواه الْبُخَارِي.

Abu Hurairah reported: A man who had drunk wine was brought to the Prophet and he asked us to beat him; some struck him with their hands, some with their garments (making a whip) and some with their sandals. When he (the drunkard) had gone, some of the people said: "May Allah disgrace you!" He (the Prophet ) said, "Do not say so. Do not help the devil against him." [Al-Bukhari]

# Commentary

The author - may Allah shower blessings on him - reported from Aboo Hurayrah (may Allah be pleased with him) that he said, 'A man who had drunk wine was brought to the Prophet'.

Khamr refers to whatever intoxicates; it is essentially to becloud the brain due to extreme pleasure. This is because unconsciousness may result from medications, such as anesthetics although they are not intoxicants, collapsing or intoxication, which is beclouding the senses by way of pleasure and excitement. Hence, you find a drunkard deceiving himself, thinking he is one of the kings, as a poet said:

'We drink it and it transforms us into kings'.

Once, the Messenger of Allah sencountered his uncle, Hamzah bin Abdul Muttalib (may Allah be pleased with him), in his state of total drunkenness before intoxicants were prohibited. Hamzah then said to him: 'You are nothing but a slave of my father'. He (may Allah be pleased with him) said that to the Messenger while he (may Allah be pleased with him) was one of those who greatly revere him but he was drunk.

The important point is that intoxication entails losing the intellect as a result of excessive enjoyment and exhilaration.

Hence, when this drunkard was brought to the Prophet, he said: 'Beat him'.

Aboo Hurayrah (may Allah be pleased with him) said: Then there were those who beat him with their hands, and those who beat him with whips or with their footwear. The Prophet did not prescribe a specific number. When some of the beaters had left, a man said to the drunkard: 'May Allah despise you'. To this, the Prophet said: 'Do not help the devil against him'. Because the word 'Khizyu' means disgrace and downfall. So when you say to a man, 'May Allah disgrace you', you have indeed supplicated to Allah to accelerate his downfall

or detection, therefore you have helped the Devil against him.

This hadeeth contains evidence that there is no prescribed punishment for consuming intoxicants. The Prophet did not state a specific punishment for the drunkard or attach a precise number (of times he would have been arrested) to it. Accordingly, each person would beat the offender with what is easy for him; hands, edge of clothes or shoes. The Prophet did not proclaim any definite penalty and the matter remained like that until the reign of Aboo Bakr (may Allah be pleased with him), who made it forty (lashes).

During the rule of Umar (may Allah be pleased with him), numerous people, many without religious inclination, entered into the fold of Islam. So drinking became widespread. When Umar (may Allah be pleased with him) noticed this development, he sought advice from the eminent Companions of the Prophet. Abdur-Rahman bin Awf (may Allah be pleased with him) stated that the least punishment should be eighty, which is the punishment for slander. Thus, Umar (may Allah be pleased with him) increased the number of lashes for the one guilty of drinking intoxicant to eighty strokes.

This has proof that it is not appropriate for us to curse a culprit once the prescribed punishment has been meted out on him. We must not beseech Allah – the Mighty and Sublime - to disgrace or despise him; rather, we must ask Allah for his guidance and forgiveness.

Allah Alone grants success.

# Chapter: fulfilment of the needs of the muslims

Allah, the Exalted, says:



"... and do good that you may be successful" [Al-Hajj: 77].

#### Hadeeth 244

وَعَنِ ابن عُمَر رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله وَالله اللهُ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِم الله وَمَنْ لا يَظْلِمُهُ وَلا يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللهُ فِي حَاجَةِه، وَمَنْ اللهُ فِي حَاجَةِه، وَمَنْ سَتَرَ فَرَّجَ عَنْ مُسْلِم كُرْبَةً فَرَّجَ الله عَنْهُ بِهَا كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ الله يَوْمَ الْقِيَامَةِ» متفقٌ عَلَيه.

Ibn 'Umar seported: Messenger of Allah sesaid, "A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (his sins), Allah will cover him up (his sins) on the Resurrection Day." [Al-Bukhari and Muslim]

# Commentary

The author - may Allah shower blessings on him - said: The Chapter of Fulfillment of the Needs of the Muslims.

Al-Hawaij, needs, are things required to complete one's affairs whereas Ad-Daruraat are things he required to ward off harm from himself. And preventing harm is obligatory. It is incumbent on any individual who notices harm regarding his brother to rid him of it. So, if he observes that he is in dire need of food, drink, shelter or warmth, it becomes obligatory for him to meet his needs; it is compulsory for him to eliminate or wipe out his desiderata.

Indeed, some scholars stated that if a person is in dire need of food or drink which happens to be in the possession of another who is not in a similar state of necessity but denies the first of his request, and then the needy dies, the possessor would be held responsible for negligence of not saving his brother from destruction.

Even if the need is not extreme, the appropriate step is to assist your brother to meet his need; you should facilitate this for him so long it is harmful to him. However, if it would be to his detriment, you should not help him because Allah – the Mighty and Sublime - says:

"But do not help one another in sin and transgression." [Maidah: 2].

If it is assumed that someone is in need of smoking cigarette, and he asks you to assist him pay for it or something similar, it is not permissible for you to aid him even if he is in need of it. You must not help him even if you observe him becoming restless as a result of his desire to smoke cigarette because Allah – the Mighty and Sublime - says:

"But do not help one another in sin and transgression."

You must not assist him, even if he were your father and would become angry at you for declining to get it for him, let him be angry because his anger is inappropriate. You would actually be showing kindness and dutifulness to him, not a disobedient child, when you refuse to get him what may harm him. And that for the reason that it is goodness, and of its best forms is inhibiting your father from what may harm him. The Prophet said: 'Help your brother when he oppresses or is oppressed'. The Companions said: O Messenger of Allah, how do we help him when he oppresses? He said, 'Prevent him from injustice, and that is your helping him'(1).

Based on this, the author - may Allah shower blessings on him - refers to the permissible needs in his statement, 'The Chapter of

<sup>1</sup> Al-Bukhaari reported it in the Book of Wrongs, the Chapter of Help Your Brother Even if He is Unjust. No (2444)

Fulfillment of the Muslims' Needs'. So you must assist your brothers on such needs, and Allah – the Mighty and Sublime - will always provide for you as long as you help your brother.

Then the author - may Allah shower blessings on him - mentioned some previously discussed *Ahaadeeth*, so there is no need repeating them except for some sentences that require (brief) comments.

One of them is his statement :: "...he who relieves a hard-pressed person, Allah will bring him relief in this Life and on the Day of Resurrection." So when you see a hard-pressed person and you make things easy for him, Allah – the Mighty and Sublime - will ease your affairs in this world and the Hereafter. For instance, you notice a person who does not have money to buy food or drink for his family, Allah – the Mighty and Sublime - will ease (your affair) for you in this world and the Hereafter if you facilitate that for him.

Likewise, it behooves you to ease the affair of an insolvent because Allah – the Mighty and Sublime - says:

"And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay" [Baqarah: 280].

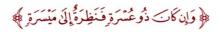
Indeed, scholars have explained that whoever has a hard-pressed debtor is prohibited to seek the debt from him, you may ask someone to pay it on his behalf or take the matter to a judge. He must give him adequate time to repay the debt.

And you come across some people – and the refuge is with Allah –, who do not fear Allah or show mercy to the slaves of Allah – the Mighty and Sublime - who seek restitution from the bankrupt. They pressurize them, report them to the authorities, detain them, harm them and keep them away from their families and homes. This is wrong. If the bankruptcy of a person is proven, it becomes obligatory for the judge to relieve him of this hardship by invalidating the rights of his creditors.

Some people - and the refuge is with Allah - would trick their

debtors into accepting another round of debts from them, but this time with an interest. For instance, he would advise him to buy some goods from him at an extra cost, but pay later. Alternatively, he would collude with a third person and tell the debtor to meet him for a loan in order to pay him. So the situation will linger until this poor fellow becomes akin to a ball being kicked around by little boys in the hands of these two ungodly persons, and the refuge is with Allah.

The summary is that if you notice a person pursuing a hard-pressed person, explain to him that he is a sinner and it is forbidden for him; rather, it is obligatory for him to give his debtor more time because Allah – the Mighty and Sublime - says:



"And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay" [al-Baqarah: 280].

And when he becomes harsh with his Muslim brother, perhaps Allah – the Mighty and Sublime - will also be harsh with him in this world, the Hereafter or both. And it is feared that Allah – the Mighty and Sublime - may hasten his punishment for him. A form of punishment is his persistence in seeking to retrieve his debt from a hard-pressed debtor because his sins will continue to increase as he insists on his demand.

And on the other hand, we seek protection from Allah, we see people who delay settling the rights due on them even though they have the capacity to settle them. You find him telling his creditor to come back the next day, but he would repeat the same line next day and the situation will persist. It has been authentically reported from the Prophet ## that, 'The delay of the rich person in paying his debt is injustice<sup>(1)</sup>'.

Since it is injustice, every hour or moment that passes while he has

<sup>1</sup> Al-Bukhaari reported it in the Book of Borrowing, the Chapter of Rich Man's Delay in Paying his Debt no: (2400); Muslim in the Book of Share-Tenancy, the Chapter of Prohibition of Rich Man's' Delay in Paying his Debt, no: (1564)

the capability to repay the loan, will only increase him in sins.

We beseech Allah for safety and wellbeing for you and us.

# Chapter of intercession

Allah, the Exalted says:

"Whoever intercedes for a good cause will have the reward thereof" [Nisaa: 85].

#### Hadeeth 246 and hadeeth 247

وَعَنْ أَبِي مُوسى الأَشْعَرِي رَضِيَ الله عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ طَالِبُ حَاجَةٍ أَقْبَلَ عَلَى جُلَسَائِهِ فَقَالَ: «اشْفَعُوا تُؤْجَرُوا وَيَقْضِي اللهُ عَلَى لِسَانِ نَبِيِّهِ مَا أَحبَّ» متفقٌ عَلَيه. وَفِي رِوَايَةٍ: «مَا شَاءَ».

Abu Musa Al-Ash'ari reported: Whenever a needy person would come to the Prophet, he would turn to those who were present and say, "If you make intercession for him, you will be rewarded, because Allah decreed what He likes by the tongue of His Messenger." [Al-Bukhari and Muslim]

وَعَنِ ابن عَبَّاس رَضِيَ الله عَنْهُمَا في قِصَّةِ بَرِيرَةَ وَزَوْجِهَا. قال: قَالَ لَهَا النَّبِيُّ ﷺ: لَوْ رَاجَعْتِهِ؟ قَالَتْ: يَا رَسُولَ الله تَأْمُرُنِي؟ قَال: «إِنَّمَا أَشْفَعُ» قَالَتْ: لا حَاجَةَ لِي فِيهِ. رواه الْبُخَارِي .

Ibn 'Abbas , reported in connection with the case of Barirah and her husband: The Prophet said to her, "It is better for you to go back to your husband." She asked: "O Messenger of Allah, do you order me to do so." He replied, "I only intercede" She then

said: "I have no need for him."

# Commentary

The author- may Allah shower blessings on him- stated: 'The Chapter of Intercession'.

As-Shafa'ah (intercession): This is the act of interceding for someone in order to bring about a benefit or prevent particular harm.

The First case: You intercede for a person with another person so that the latter will aid the former on a particular matter.

The Second case: You intercede for a person with another so that the latter will show mercy and overlook the former's unjust act, so he will be relieved of the evil consequence of his action.

A case in point in the Hereafter is that the Prophet **\*\*** will intercede on behalf of people on the Plain for judgment to commence. They would have tasted excruciating difficulties and gloom; hence, this is an intercession to ward off harm.

An example of bringing benefit is that the Prophet **%** will intercede for the people of Paradise to be allowed to enter it.

But what the author - may Allah shower blessings on him - intends by "intercession" here is intercession in this life. That is, the act of pleading with a person on behalf of another; he pleads on his behalf so that a benefit will come his way or harm may be eliminated.

Intercession has categories:

The First category: A prohibited intercession, which is not permitted. It is the act of intervening on behalf of a person who is guilty of a prescribed punishment after his matter got to the authorities. This type of intercession is prohibited, it is not permissible.

An example of that is: a person whose hand must be cut on account of stealing and then an individual comes to intercede on behalf of the thief to prevent him from losing his hand after the ruler or his deputy has become involved in his case. This act is prohibited; the Prophet \*\* was, in fact, very stern in condemning it.

Once, the Prophet sordered the amputation of the hand of a particular woman from the Makhzoom tribe; one of the noblest Arab tribes. This woman would borrow an item for her use, but would later deny it. So, the Prophet sordered that her hand be cut.

This matter troubled Quraysh, they said: "Will the hand of a woman from the Makhzoom tribe be cut? This is a monumental humiliation. Who would intercede for us with the Messenger of Allah \*?' They decided that the most appropriate person was Usaamah bin Zayd bin Haarithah (may Allah be pleased with him).

Usaamah bin Zayd (may Allah be pleased with him) was a freed slave of the Messenger of Allah ﷺ; Khadeejah (may Allah be pleased with her) had offered Zayd bin Haarithah (may Allah be pleased with him), her own slave, to the Prophet ﷺ as a gift. He ﷺ later manumitted him and he ﷺ was very fond of him, ditto for his son, Usaamah. So Usaamah (may Allah be pleased with him) approached the Prophet ﷺ in order to intercede on behalf of this woman, appealing that her hand should not be cut.

So, the Prophet said: 'Do you intercede in a matter of punishment Allah has prescribed?' The Prophet said that to him as a way of reproach. Then the Prophet addressed the people. He said : 'O people, verily what destroyed the people before you was that whenever a noble person steals among them they left him, and when a weak person steals they implement the punishment on him. By Allah, if Faatimah the daughter of Muhammad, were to steal, I will cut off her hand(1)'.

This woman from the Makhzoom tribe was in all respect, inferior to Faatimah, whether in terms of nobility or lineage, yet he said, 'If Faatimah, the daughter of Muhammad, were to steal, I will cut

<sup>1</sup> Al-Bukhaari reported it in the Book of Excellence, the Chapter of Mentioning of Usaamah bn Zayd, no: (3733); and Muslim in the Book of Prescribed Punishments, the Chapter of Cutting the Hand of a Noble and Others.

off her hand' in order to foreclose any allowance for to intercession and mediation in matters of prescribed punishments once they have reached the authorities.

And he had said \$\mathbb{z}\$: 'Whoever gives his intercession in a matter of Allah's prescribed punishments has indeed opposed Allah in His Punishment(1)'.

And he said **%**: 'When a matter of prescribed punishment gets to authority, then the curse of Allah should be on the intercessor and the person for whom the intercession is sought'(2).

A man stole the robe of Safwaan bin Umayyah (may Allah be pleased with him) he was using as a pillow in the mosque. So the Prophet sordered that the thief be amputated. Consider what he had stolen, a robe, and he ordered that his hand be cut off. Then Safwaan said: 'O Messenger of Allah, I am no more in need of my robe,' that is, he pitied this thief and interceded for him to prevent the amputation. Then the Prophet said: 'Had that been before you brought him to me'(3). That is, you could have had your way if you pardoned him before you reported him to me. There is no option but to implement the prescribed punishment once such matters get to authority. At this point, intercession would be prohibited.

The second category: Intercession in a prohibited matter. This is intervening on behalf of someone who is violating the right of his brother. For example, a particular man wants to propose marriage to a woman with a subsisting proposal, and it is not permissible to propose to such woman. So, he approaches a person who knows that the woman is engaged to intercede on his behalf for her father to betroth her to him. In this case, it is not permissible for him to intercede because it involves a prohibited matter.

<sup>1</sup> Aboo Dawood reported it in the Book of Judgements, the Chapter of a Person that assists in a Cause Without Knowing the Reason Behind it, no: (3597)

<sup>2</sup> Imam Maalik reported it in Muwatta'a no: (2/830)

<sup>3</sup> Aboo Dawood reported it in the Book of Prescribed Punishments, no: (4394); and Nasaaee in the Book of Cutting the Hand of a Thief, the Chapter of What is a Safe and What is Not; and Ibn Maajah, the Book of Prescribed Punishments, the Chapter of He who Stole from a Safe no: (2595)

Intercession in a prohibited matter is cooperation on sins and transgression and Allah has said:

"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression." [Maaidah: 2].

Another example is a man who asks another to plead with a shopkeeper to sell cigarette to him at a cheaper rate. In such situation, intercession is not allowed because this is assisting in sin and transgression.

The Third category: Intercession in a lawful matter. This is not blameworthy and the intercessor will be reward for it.

For example, a person wants to purchase a house from its owner who believes that the bid price is low. So, the bidder contacts another person to plead with the owner to sell the house to him, and he goes to intercede on his behalf. This is permissible and he will certainly be rewarded for it.

Hence, whenever a needy comes to the Prophet ﷺ, he would turn to his companions and say: 'Be of help, you will be rewarded, and Allah ordains what He wishes upon the lips of His Prophet<sup>(1)\*</sup> or 'what He loves'. Here the Prophet ﷺ was commanding his companions to help a person in need.

For instance, when someone has a right over you, and you know that failing to discharge the responsibility will demean you and tarnish your reputation in future, it is not blameworthy to ask some people to intercede on your behalf. Thereafter, you will be bold to appear before him, without timidity, and the anticipated matter may be resolved.

In a nutshell, intercession is only allowed regarding matters that are

<sup>1</sup> Al-Bukhaari reported it in the Book of Zakat, the Chapter of Giving Charity with the Right Hand no: (1432); and Muslim in the Book of Goodness to Parents and Joining of Ties, Chapter Permissibility of Intercession in What is not Prohibited no: (2627)

not prohibited, like act of righteousness amongst others. Allah – the Mighty and Sublime - has said,

"Whosoever intercedes for a good cause will have the reward thereof" [Nisaa: 85].

# Chapter of making peace among people

#### Commentary

The author - may Allah shower blessings on him - said: The Chapter of Making Peace among People.

When a suitable person comes to resolve the rivalry or hatred between two persons, settling the enmity and discord between them, this is peace-making among people. Closer family ties makes settling discord between two persons more important; that is, resolving a conflict between a father and his son is weightier than resolving a conflict between a man and his friend. Equally, making peace between siblings is worthier than making peace between an uncle and his nephew; and so on. Making peace between two warring parties becomes more crucial, worthier and weightier every time the danger of severing existing relationship increases.

And you should know that making peace between people is one of the excellent deeds. Allah, the Mighty and Sublime, said:

"There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah's Cause), or Ma'rûf (Islamic

Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind" [Nisaa: 114].

That is, except for a secret meeting to encourage Sadaqah.

*An-Najwah* (as it occurs in the Arabic text) refers to a secret talk between a man and his friend; there is no good in most secret meetings between people except those who enjoin charity or righteous deeds.

Al-Ma'rûf encompasses every good thing commanded by the Sharee'ah.

'Or conciliation between mankind' such as making peace between a person and his friend. If a person whom Allah has granted success reconciles them, resolving the enmity and discord between them, Allah – the Mighty and Sublime - says:

"He who does this, seeking the good Pleasure of Allah, We shall give him a great reward" [Nisaa: 114].

So, He – and free is Allah from all imperfections - explained in this verse that there is virtue in encouraging charity, goodness or conciliation between people, and those who do that will certainly achieve greatness. As for the reward, He – the Mighty and Sublime - says:

"He who does this, seeking the good Pleasure of Allah, We shall give him a great reward".

So my Muslim brother, strive to reconcile between two parties when you notice enmity, hatred and discord between them even if it will cost you a part of your wealth, for you will be reimbursed.

And you should know that making statements that are not entirely true is even allowed in order to achieve this. For instance, you tell a person, 'So and so has not said anything bad about you; this person loves the people of goodness,' 'This person loves you if you are one of the righteous people' while concealing the last part of the statement: 'if you are one of the righteous people' within you, so that you will not

be regarded as a liar.

And Allah, the Exalted - has also said:

"And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better..."

This statement is general, 'and making peace is better', in every matter.

Then Allah - the Exalted - said,

"And human inner-selves are swayed by greed", [Nisaa: 128].

This indicates the fact that the individual ought to relinquish some of his rights when making peace; he should not follow his inner-self for the soul is covetous. The individual may choose to claim his full rights and that might hinder reconciliation if he insists. Reconciliation will not be achievable if both parties demand all their rights.

However, good and reconciliation will be achieved when both parties are ready to surrender some of their rights and subdue the covetousness of their souls. This is the lesson in His statement, the Exalted:

"And human inner-selves are swayed by greed".

After He – the Mighty and Sublime - said:

"And making peace is better..."

Then Allah - the Mighty and Sublime - said:

"And if two parties or groups among the believers fall to fighting, then make peace between them both" [Hujurat: 9]

So, Allah – the Mighty and Sublime - commands reconciliation between two warring factions among the believers.

The summary is that there is goodness in every aspect of reconciliation. So my Muslim brother, whenever you notice two persons in mutual rivalry, conflict and dispute, it is incumbent upon you to make peace between them that you may achieve lots of good. And always hope for the Countenance of Allah and rectification of the slaves of Allah – the Mighty and Sublime - in order to attain abundant benefits as Allah – the Mighty and Sublime - says:

"He who does this, seeking the good Pleasure of Allah, We shall give him a great reward" [Nisaa: 114].

I pray Allah makes you and me among the righteous and the peacemakers.

#### Hadeeth 248

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةُ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ الاثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلاةِ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلاةِ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلاةِ صَدَقَةٌ، وَتُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ» متفقٌ عَليه .

Abu Hurairah reported: Messenger of Allah said, "On every joint of man, there is charity, on everyday when the sun rises: doing justice between two men is charity, and assisting a man to ride an animal or to load his luggage on it is charity; and a good word is charity, every step which one takes towards (the mosque for) Salat is charity, and removing harmful things from the way is charity." [Al-Bukhari and Muslim]

# Commentary

We have earlier cited some of the verses from the author, may Allah shower blessings on him, indicating the virtue of making peace between people. Then he - may Allah shower blessings on him - mentioned a Hadeeth of Aboo Hurayrah that the Prophet \$\mathbb{z}\$ said: 'On every joint of man, there is charity (ordained), on every day when the sun rises'.

As-Sulaami are the bones and the joints (of the body). That is, charity is ordained on every joint of the human body every day the sun appears.

The scholars of Islamic Jurisprudence and Hadeeth have stated that the number of joints in every human being is three hundred and sixty limbs. So it is incumbent upon every human being to give three hundred and sixty charities every day. But charity is not limited to wealth; rather, everything with which one seeks nearness to Allah – the Mighty and Sublime - in the general sense is charity, because its performance points to the truthfulness of its doer in seeking the Pleasure of Allah – the Mighty and Sublime.

Then the Prophet sexplained this charity. He said: 'Doing justice between two persons is charity'. That is, if two disputing parties present their case to you, you should be just with each party; everything that conforms to the *Sharee'ah* is justice, and everything that goes against it is oppression and injustice.

Based on this, we say: These man-made laws, with which some people rule although they are contrary to the *Sharee'ah*, do not reflect justice, but tyranny, injustice and falsehood. Whoever judges with it thinking that it is comparable to the Judgment of Allah or better than it is a disbeliever, an apostate from the Religion of Allah. This is because he has belied the words of Allah – the Mighty and Sublime - that says:

#### ﴿ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ مُحَكَّمًا لِفَوْمِ يُوقِنُونَ ۞ ﴾

"And who is better in judgment than Allah for a people who have firm Faith." [Maidah: 50].

That is, there is none better than Allah – the Mighty and Sublime – in judgment. However, no one would understand this (point) except he who possesses well-founded faith. As for he whom Allah – the Mighty and Sublime - has blinded his sight (of guidance), he would not know; rather, his evil deeds might be made pleasing to him and he sees them as good, refuge is with Allah.

An aspect of establishing justice between two persons is being fair during reconciliation. This is because the exact perspective may not be clear to the one judging between two persons, whether he is so authorized by the ruler or not. Hence, his only option is to tread the path of conciliation between them, which he does according to his capacity.

It has been mentioned earlier that there will be no reconciliation where there is covetousness; that is, reconciliation will not be achievable if a person decides to deal with his brother in an egotistical manner. Indeed, Allah – the Mighty and Sublime - has said:

"And making peace is better. And human inner-selves are swayed by greed" [Nisaa: 128].

In this verse, He is indicating that one must eschew narcissism in the process of reconciliation. Equally, he should not seek his full right because the other party would react accordingly and peace will not be easy to achieve; rather, it must be a matter of mutual concessions.

If such ruling is not based on fact, making it ambiguous to one person, be it regarding the evidence or the situation of the litigants, there is no alternative but to strive for reconciliation between them.

The Prophet # has said: 'Doing justice between two men is charity

and assisting a man to mount an animal or to load his luggage on it is charity'.

These are also acts of charity. Helping someone to mount his animal by carrying him unto it when he lacks the ability to do that himself or assisting him to load his luggage on his beast are also considered as charity. Removing harmful object from the path is also charity. That is, it is charity for you to remove what could harm the passers-by, be it a stone, a broken bottle, a melon peel, a mumbled piece of cloth or similar objects.

The important point is that you should remove everything that can harm people from a path, and you would have given charity. So if removing harmful objects from a path is charity, dumping them on a path is a sinful act.

Some sinful acts are those who litter the street with garbage and those who leave water to in undate the markets thereby harming people. Moreover, there is another evil involved in allowing water to flow without restrictions, which is wastage of water. Water is stored in the lithosphere. Allah – the Mighty and Sublime - says:

"We then caused water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like". [Hijr: 22].

And whatever is stored will be exhausted.

For this reason, we opine that the one who leaves water and exceeds proper limits in releasing it without showing concern for its loss is committing a crime against the whole nation because water is a common resource. So if you exceed proper limits in utilizing it, without attaching any importance to it, you are indeed a squanderer and Allah – the Mighty and Sublime - does not love the squanderers. Likewise, you are harming the state by wasting and reducing its water, which is an act of public harm.

The summary is that those who litter the markets and roads with harmful objects are sinners, while those who remove these objects are charity-givers.

'Removing harmful thing from the road is a charity and a good word is a charity'. And this –and all praise to Allah – is one of the most comprehensive statements.

A good statement can be categorized into two: The one that is inherently good, and the one that is good based on its objective.

As for the ones which are inherently good, they are words of remembrance like: La ilaaha illah llaah (there is no deity worthy of worship except Allah); Allahu-Akbar (Allah is the Greatest), Alhamdullillaah (Praise be to Allah), La Haula wa la quwwata illabillah (there is no power nor strength except by Allah). And the best of Dhikr is the recitation of the Qur'an.

As for a statement which is good based on its objective, these include permissible words such as chatting with people in order to delight them and create a friendly atmosphere. This class of statements, although it might not be fundamentally good, is good in its purpose as it is meant to bring joy to your brothers, which is one of the acts that may bring you closer to Allah – the Mighty and Sublime. Thus, a good word is charity, which is broad in application.

Then he said **\$\mathbelle{\mathbe** 

'Every step', that is, every single step you take towards (the mosque for) Prayer is a charity. Count the number of steps from your house to the mosque, you will discover that they are numerous; notwithstanding, every step counts as a charity for you. When you leave your house, having perfectly performed the Ablution, and nothing has brought you out of your house but the Prayer, every step in that situation is a charity. In addition, Allah – the Mighty and Sublime – will raise you in rank and relieve you of a sin with every step you take. This is a great favor.

Therefore, perfect the Ablution in your house, then set out for the

mosque, intending nothing but the Prayer, and you will receive three glad tidings: Charity, Advancement in rank and Expiation of sins.

All these are from the bounties of Allah – the Mighty and Sublime. Allah Alone grants success.

#### Hadeeth 249

وَعَنْ أُمِّ كُلْثُومٍ بِنْتِ عُقْبَةَ بِنِ أَبِي مُعَيطٍ رَضِيَ الله عَنْهَا قَالَتْ: سَمِعْتُ رَصُولَ الله عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنهِي خَيْرًا، أَوْ يَقُولُ خَيْرًا» متفقٌ عَلَيْهِ .

Umm Kulthum bint 'Uqbah & reported: Messenger of Allah & said, "The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good." [Al-Bukhari and Muslim]

# Commentary

The author mentioned this Hadeeth, the Hadeeth of Umme Kulthum bint Uqbah bin Abu Maeet, may Allah be pleased with her, that the Prophet said: 'The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good'. So when someone intends conciliation, there is nothing wrong in him saying to one of the parties: 'Verily this fellow extols and praises you and he prays for you', and other similar statements.

The scholars have disagreed over this issue: is the intent that he should utter an explicit lie or to be equivocal? That is, he says the opposite of what he intends to the listener, but it has a correct perspective. For instance, he meant by his saying: 'Verily, this fellow extols you.' that 'your type among the Muslims', for everyone extols other Muslims without exception.

Likewise, he intended by his statement: 'He prays for you'; that he is among the slaves of Allah – the Mighty and Sublime - and one would always pray for righteous Muslims in his *Salat*. Indeed, the Prophet said: "When you say that", that is, 'Peace on us and on the righteous servants of Allah', "you have sent peace on every righteous servant in the heaven and on the land"(1).

Some other scholars say: Double-speaking (*Tawriyyah*) is regarded as a lie, for it is contrary to the reality, even if the speaker intends the exact sense. They deduce this from the statement of the Prophet: "Verily Ibrahim will be prevented from giving intercession because he told three lies in the cause of Allah"<sup>(2)</sup>, and he did not lie, but was only equivocal.

Anyways, it is necessary for the peacemaker to guard against lie, and elucidate in a way to employ innuendo when it becomes necessary. Hence, there is no blame on him in the sight of Allah if he employs innuendo because it is permissible when making peace.

As for the second statement, it is an expansion of the previous theme, which is the act of deliberate misinformation during war.

Deliberate misinformation during war is another form of *Tawriyyah*. For instance, you inform the enemy that you have a huge army in your rear or any similar statement that can cast terror into the hearts of the enemies.

*Tawriyyah* in war can be classified into two: one in form of statement and the other in form of action.

An example is what Al-Qaqaa bin Amr, may Allah be pleased with him, did in one of the wars with the objective of terrifying the enemies. He would bring the army in the morning, then quit the position later and bring the same army in the next morning as if the army were a new detachment who had arrived to strengthen the combatants at war.

<sup>1</sup> Al-Bukhaari reported it in the Book of the Friday Prayer, the Chapter of He who mentions a People's Name and says the Tasleem in the Salat on Other than Him no: (1202); and Muslim in the Book of Salat, the Chapter of Saying the Tashahhud in Salat no: (402)

<sup>2</sup> Al-Bukhaari reported it in the Book of Reports of the Prophets, the Chapter of Allah's Statement: "And Allah took Ibrahim as a friend" no: (3357); and Muslim in the Book of Excellence, the Chapter of Excellence of Ibrahim no: (2371)

So, the enemies would think that a new army unit had actually come to reinforce the Muslim warriors, and they would become terrified and fearful as a result of that. This is permissible for a benefit.

As for the third issue, this is in husband-wife discussions. This also comes under *Tawriyyah*. A case in point is when a husband tells her wife: 'Indeed you are among the most beloved people to me', 'I really love someone like you', and other similar statements which can enhance co-existence and mutual love.

However, it is not appropriate to fill spousal discussions with such statements. If a woman notices situations contrary to what he usually says, she may undo the state of affairs and detest him more than expected. That is how a woman is with her husband.

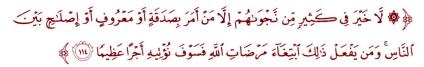
#### Hadeeth 250

وَعَنْ عَائَشَة رَضِيَ الله عَنْهَا قَالَتْ: سَمِعَ رَسُولُ الله عُلَّى صَوْتَ خصُوم بِالْبَابِ عَالِيَةً أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَرَ وَيَسْتَرْفِقُهُ فِي بِالْبَابِ عَالِيَةً أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَرَ وَيَسْتَرْفِقُهُ فِي شَيْءٍ، وَهُوَ يَقُولُ: وَالله لا أَفْعَلُ، فَخَرَجَ عَلَيْهِمَا رَسُولُ الله فَ فَقَالَ: شَيْءٍ، وَهُو يَقُولُ: وَالله لا يَفْعَلُ الْمَعْرُوفَ؟ الله فَقَالَ: أَنَا يَا رَسُولَ الله، فَلَا أَيْنَ الْمُتَأْلِي عَلَى الله لا يَفْعَلُ الْمَعْرُوفَ؟ الله فَقَالَ: أَنَا يَا رَسُولَ الله، فَلَا أَيُّ ذَلِكَ أَحَبَ، مَتَفَقٌ عَلَيْهِ .

'Aishah reported: Messenger of Allah heard the voices of altercation of two disputants at the door; both the voices were quite loud. One was asking the other to make his debts little (so that he could pay them) and was pleading with him to show leniency to him, whereupon the (other one) said: "By Allah, I will not do that." Then there came Messenger of Allah to them and said, "Where is he who swore by Allah that he would not do good?" He said: "O Messenger of Allah, it is me. Now he may do as he desires." [Al-Bukhari and Muslim]

# Commentary

The author - may Allah shower blessings on him - mentioned this Hadeeth under the Chapter of Making Peace between Two Warring Persons. So anyone who reconciles two persons at odds has a perfect example in the Messenger of Allah &, and he has done lots of good. This has been discussed earlier while explaining the words of Allah – the Mighty and Sublime:



"There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah's Cause), or Ma'rûf (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward." [Nisaa: 114].

Once, the Prophet ## heard two men squabbling and raising their voices, so he came out to investigate the matter. There is evidence in this that it is not blameworthy for one to intervene in a dispute between two people even if it was private. This is because these two persons have publicized it by conversing aloud. However, if the matter were a secret and they are discussing it in private, it is not permissible for one to intrude their privacy because that may force them into an awkward position. This is because the confidentiality indicates that they don't want anyone to know about it. But if you bring yourself into joining the chat, you force them into a difficult position and bear down heavily upon them. Likewise, pride in the sin may take hold of them and prevent them from accepting conciliation.

The important point is that it is necessary for one to be an agent of good and strive towards making peace between people and eliminating enmity and rancour so that he will be attain lots of good.

Allah Alone grants success.

# Chapter of superiority of poor, weak and unreknowned muslims

Allah, the Exalted, said:

"And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them" [Kahf: 28].

#### Commentary

The author, may Allah shower blessings on him, said: The Chapter of The Superiority of The Weak, Poor and Unknown Muslims.

The objective of this chapter is to strengthen whomever Allah – the Mighty and Sublime - has decreed to be weak in his body, intellect, wealth, dignity or other issues people regarded as weakness. Allah – the Mighty and Sublime - could make a person weak in a way, but strong in the Sight of Allah – the Mighty and Sublime; He – the Mighty and Sublime - loves him, ennobles him and places him in a lofty position. This is essential.

The important thing is for you to enjoy high and dignified status before Allah – the Mighty and Sublime- for which He – the Mighty and Sublime - exalts you.

Then the author - may Allah shower blessings on him - mentioned the word of Allah - the Mighty and Sublime- directed at His Prophet:

""And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon" [Kahf: 28].

'And keep yourself patiently', that is, restrict yourself to these people calling on Allah at *Gadaat*, the first part of the day, and *Ashiyy*, the later part of the day. The statement 'calling on Allah' here encompasses supplication of request (*Duaal-Mas'alah*) and supplication of worship (*Duaal' Ibaadah*).

Supplication of request is regarded as a supplication; as Allah – the Mighty and Sublime - says in a *Hadeeth Qudsee*: 'Whoever calls Me, I shall grant it to him'(1).

And He, the Exalted, says:

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)" [Gaafir: 60].

And the supplication of worship is that a man worships his Lord with what He has legislated. A worshipper will pray employing verbal and non-verbal means of communication.

The *Salât* for instance is an act of worship that includes the recitation of the Qur'an, remembrance of Allah, celebrating His praise and supplicating to Him. Likewise, Fasting is a form of worship even though there is no explicit act of supplication in it, but one will not fast except he is hoping for rewards from Allah, and fearing His punishment. This is a non-verbal supplication.

<sup>1</sup> Al-Bukhaari reported it in the Book of the Friday Prayer, the Chapter of Supplication in Salat in the Latter Part of the Night no: (1145); and Muslim in the Book of Travellers, the Chapter of Inducement on Supplication and Words of Remembrance no: (758)

An act of worship can also be purely supplication in which a slave calls on his Lord. Although he is engaged in mere acts of verbal supplication, he will be regarded as worshipping Him. This is because *Dua* (supplication) shows a person's need of Allah – the Mighty and Sublime, his good thoughts about Him, his hope for His good and his fear of His punishment.

So Allah – the Mighty and Sublime - says:

"And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.)"

'Calling on their Lord', that is, asking Him – the Mighty and Sublime - for their needs while worshipping Him – the Mighty and Sublime, for a worshipper is indeed calling on Allah – the Mighty and Sublime - in a non-verbal manner.

'At *Gadaat*', that is the first part of the day and at '*Ashiyy*', the later part of the day. Perhaps, the intent is that they call on their Lord – the Mighty and Sublime - at all times, but they specify the early and later part of the day for special supplication.

'Seeking His Face': That is, they do not seek any worldly benefit, as they only seek the Countenance of Allah – the Mighty and Sublime.

'And let not your eyes overlook them', that is, do not neglect them for others; rather, you should always attend to them and join them in their supplication, worship and similar acts. This is similar to Allah's other statement – the Mighty and Sublime:

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting" [Ta-Ha: 131].

'And let not your eyes overlook them', that is, always keep your eyes on them. But here He – the Mighty and Sublime - says:

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world".

That is, do not admire the people of the world and what they have been given of the worldly benefit, such as cars, clothing, houses and others. These are comparable to the flowers of the world, and the end of flowers is withering, dehydration and disappearance. Flower is the swiftest plant to wilt and vanish; hence, He – the Mighty and Sublime – compared the enjoyment of the disbelievers to a flower. Indeed, it is similar to a flower: fabulous and beautiful to behold with a good smell, but quick to disappear. This is the life of this world. We ask Allah – the Mighty and Sublime – to grant us a share of the Hereafter.

He - the Mighty and Sublime - said:

"That We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting".

That is, the provision of Allah – the Mighty and Sublime – "is better and more lasting" with obedience as Allah – the Mighty and Sublime - said:

"And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn" [Ta-Ha: 132].

And whenever the Prophet saw anything that amazes him from (the glitters of) this world, he would say: 'O Allah, verily the worthy

#### life is that of the Hereafter'(1). A profound expression!

Hence, the individual may be beguiled by this world if he directs his entire attention towards it and become heedless of obedience to Allah. So, it becomes necessary for him to remember the life of the Hereafter in that circumstance and compare it with the enjoyment of this transient world. Then he should set his mind and attention towards this enjoyment of the Hereafter which will never cease; he should say: "O Allah, verily the worthy life is that of the hereafter."

The Messenger of Allah # has indeed spoken the truth. The enjoyment of this life, whatever it may be, is transient and fraught with despair, gloom and decline. A poet described this in his insightful poem:

There is no goodness in living so far it will become muddy By itself when it remembers death and the old age

The end of every existence is one of these two alternatives:

- Old age, which makes one return to a stage of infancy, physical and mental weakness, and he becomes a burden even for his household.
- Death.

So, how will the intelligent be comfortable with this life? Had it not been that one anticipates what is in the Hereafter and hopes for the rewards, this life would have been in vain.

At any rate, Allah – the Mighty and Sublime - commanded His Prophet  $\frac{1}{2}$  to restrain himself patiently with these people who call on their Lord in the morning and evening seeking His Face. The verse is not about the weak alone; although its reason for revelation was akin to that, the lesson is broad. It refers to those who call on Allah and worship Him in a state of weakness or strength, poverty or wealth.

But the reality is that the chiefs and nobles are always farther from the Religion than the weak and those deemed weak. For this reason,

<sup>1</sup> Al-Bukhaari reported it in the Book of Jihâd and Journey, the Chapter of Inducement on Fighting no: (2834); and Muslim in the Book of Jihâd and Journey, the Chapter of the Battle of the Confederates no: (1804/05)

those who used to belie the messengers were usually the high chiefs. The chiefs of the tribe of Sâlih said:

"The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that Sâlih (Saleh) is one sent from his Lord" [Al-Araaf: 75].

We ask Allah to make you and us among the people of truth, those who call to it and its helpers.

Verily Allah is Bountiful and Generous.

#### Hadeeth 252

عَنْ حَارِثَة بْنِ وَهْبٍ رَضِيَ الله عَنْهُ قَال: سَمِعْتُ رَسُولَ الله ﴿ يَقُولُ: «أَلاَ أُخْبِرُكُمْ بِأَهْلِ الجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ، لَوْ أَقْسَمَ عَلَى الله لاَبْرَّهُ أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلِّ جَوَّاظٍ مُسْتَكْبِرٍ » متفقٌ عَلَيه.

Harithah bin Wahb seported: I heard Messenger of Allah saying, "Shall I not inform you about the people of Jannah? It is every person who is, modest and humble (before Allah), a person who is accounted weak and is looked down upon but if he adjures Allah, Allah will certainly give him what he desires. Now shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud man."

# Commentary

The author - may Allah shower blessings on him - reported this

Hadeeth on the authority of Haarithah bin Wahb (may Allah be pleased with him) under the Chapter of Poor, Weak and Unrenowned Muslims. The Prophet said: 'Shall I not inform you about the people of Jannah? It is every person who is modest and humble (before Allah), a person who is accounted weak and is looked down upon but if he adjures Allah, Allah will certainly give him what he desires'. That is, these are among the signs of the people of Paradise. A person who is weak and considered weak; that is, importance is not attached to his worth or dignity, and he does not strive for lofty worldly positions. He is innately weak, so he prefers obscurity to fame. This is because he understands that what is vital is to have high rank in the sight of Allah – the Mighty and Sublime, not to be a nobleman or a possessor of grandeur among his people. He recognizes that the most important thing is to enjoy high status before Allah, Glorified and Exalted is He above all imperfections.

Hence, you will discover that the people of Hereafter do not show concern for whatever eludes them of this world. They will accept any worldly benefit that comes their way, but they will not be bothered if they miss anything. They know that whatever Allah wills shall come to pass, and what He – the Mighty and Sublime - has not willed will never be. They know that all matters and change of states lie with Allah. Likewise, they know that it is not possible to stop what will happen or challenge what has been destined except through means legislated by Allah – Glorified is He above all imperfections and Exalted.

His statement: 'If he adjures Allah, Allah will certainly give him what he desires'. That is, if he were to swear on a thing, Allah – the Mighty and Sublime - shall make his affair easy for him, until his avowal comes to fruition. This happens often. An individual will swear on something, trusting in Allah and hoping for His rewards, and Allah will grant him what he desires. However, the one who swears by Allah in arrogance and restricts His Mercy will be disgraced, refuge is with Allah.

Here are two examples:

# The First Example:

Rabee' Bint Nadr (may Allah be pleased with her) was an *Ansaari* woman who broke an incisor of an *Ansaari* slave-girl. The matter was reported to the Messenger of Allah # who commanded that Rabee's incisor be broken, for Allah – the Mighty and Sublime - has said:

"And We ordained therein for them: "Life for life..." to His statement "...tooth for tooth..." [Maidah: 45].

But Rabee's brother, Anas bin Nadr (may Allah be pleased with him), said: 'By Allah, O Messenger of Allah, you will not break Rabee's incisor.' The Messenger of Allah ## replied: 'O Anas, the ordainment of Allah is retaliation'. Anas ## insisted: 'By Allah, you will not break Rabee's incisor.'

He did not swear as a protest or rejection of the ruling of Allah and His Messenger. Rather, he was simply striving within his capacity to persuade the family of the victim to pardon (her sister) and collect blood money or forgive her at no cost. Perhaps, he was certain they would accede to that. Hence, his avowal is not a denunciation of the decision of Allah and His Messenger. And Allah facilitated that; the family of the victim called off the retaliatory punishment. Then the Prophet said: 'There are among the slaves of Allah, those who when they swear that Allah will do a thing, would be free of any atonement.'(1).

In this case, there is no doubt that Anas' motivation stems from his strength of optimism in Allah – the Mighty and Sublime. He believed that Allah would facilitate a way to avert breaking his sister's incisor.

<sup>1</sup> Al-Bukhaari reported it in the Book of settlement, the Chapter of Settlement by paying Blood-Money no: (2703); and Muslim in the Book of Swearing, the Chapter of Applicability of the Law of Retaliation in Teeth-related Issues no: (1675)

As for the second example, Allah – the Mighty and Sublime - will bring down whoever swears by Allah in opposition and haughtiness.

An example of that is an obedient servant of Allah, a worshipper, who usually encounters a man who is a sinner, and he finds him committing a sin whenever he passes by him. So he said: 'Allah will not forgive this person'. He was carried away by his high opinion of himself, his parochial mentality about the Bounties and Mercy of Allah and ruling out His Mercy – the Mighty and Sublime – on His slaves.

Allah then said: "Who is that swearing for me" that is, swearing on my behalf "that I will not forgive this fellow. I have indeed forgiven him and have consequently rendered your deeds fruitless'(1). So appreciate the difference between the two.

Then the Messenger of Allah said: 'Verily there are among the slaves of Allah (in a partitive sense) those if they adjudge by Allah, Allah will grant them what they desire'. This is regarding he who swears by Allah while having full reliance in Him and hoping for what is with Allah – the Mighty and Sublime.

Then he said **s**: 'Should I not inform you of the people of hell; it is every violent, impertinent and proud man'. These are signs of the people of hell.

He is violent means he is excessively harsh, his heart is comparable to a stone or even harder, refuge is with Allah. '...impertinent and proud man', *Jawwadh Mustakbir*. This expression has many interpretations. Some scholars opine that it refers to a person who amasses wealth but does not pay its due.

But the apparent meaning of *Jawwadh* is a person who is excessively impertinent. He does not show patience on anything and believes he is untouchable due to his perceived status.

There is an appropriate illustration in the story of a man who witnessed a battle with the Messenger of Allah **%**. He was a brave

<sup>1</sup> Muslim reported it in the Book of Goodness to Parents and Joining of Ties, the Chapter of Prohibition of One Losing Hope in the Mercy of Allah no: (2621)

fighter who would not leave any flaw or indolence in the enemy rank except he took advantage of such. Then the Prophet said: 'Verily this fellow is among the people of the hell'. That was heavy on the companions, so they thought: 'How will this person be among the inhabitants of hell with all these efforts?' Then a man said: 'By Allah I shall keep close to him until I see what will become of his affairs'. So he trailed him until an enemy arrow hit this brave man. He ran out of patience and lost hope, so he committed suicide by falling on his sword, refuge is with Allah.

Thereafter, the man came to the Messenger of Allah and said: 'O Messenger of Allah, I bear witness that you are indeed the Messenger of Allah'. The Prophet then said: 'Why?'. The man continued: 'Because the man you said was among the people of hell did so and so'. Then the Prophet said: 'Verily a man will be acting like the people of Paradise in what appears to people whereas he is one of the inhabitants of Hell'(1).

So look at this man, he became impatient and was unable to bear it, so he killed himself.

Therefore, an impertinent person is the impatient individual; he would be in a continuous state of sorrow, despair, pensiveness and gloom. Equally, he is always unhappy with the Predestination and Allotment of Allah, he would not surrender himself to it, and he is not pleased with Allah as his Lord.

As for the arrogant one, he is the one who combines two qualities: belittling people and rejecting the truth. This is because the Prophet that said: 'Arrogance is rejecting the truth and underrating people' (2). So, 'rejecting the truth' means rebuffing it while 'underrating people' means holding them in disdain. Hence, he considers himself as superior to the truth and the creatures. He does not yield to the truth neither does he show mercy to the creatures, refuge is with Allah.

<sup>1</sup> Al-Bukhaari reported it in the Book of Jihad and Journey, the Chapter of It Should Not Be Said that so-and-so is a Martyr no: (2898); and Muslim in the Book of Faith, Chapter of the Severity of Prohibition of Committing Suicide no: (112)

<sup>2</sup> Al-Bukhaari reported it in the Book of Simplicity, the Capter of the Excellence of the Poor no: (6448)

Thus, these are signs of the people of Hell. We beseech Allah – the Mighty and Sublime – to save you and us from Hell, and admit us into the Paradise.

He is indeed Bountiful and Generous.

#### Hadeeth 253

وَعَنْ أَبِي الْعَبَّاسِ سَهِلِ بِنِ سَعدِ السَّاعِدِيِّ رَضِيَ الله عَنْهُ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ عَنْهُ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ: «مَا رَأْيُكَ فِي هذَا؟» وَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هذَا وَالله حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ. فَسَكَتَ رَسُولُ الله عَنَّ، ثُمَّ مَرَّ رَجُلٌ آخَرُ، فَقَالَ لَهُ رَسُولُ الله عَنَّ أَنْ يُشَفَّعَ أَنْ لا يُشَفَعَ وَإِنْ شَفَعَ أَنْ لا يُشَفَعَ، وَإِنْ الله عَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لا يُشَفَعَ وَإِنْ الله عَلَا الله عَلَا الله عَلَا الله عَلَى الله عَلَا الله عَلَى اللهُ عَلَى الله عَلَى الله عَنْ الله عَلَى اللهُ عَلَى الله عَلَى الل

Sahl bin Sa'd As-Sa'idi reported: A man passed by the Prophet so, so he asked a man who was sitting near him, "What is your opinion about this man?" That man replied: "He is one of the noblest men. By Allah he is certainly a proper person for (a girl) being given in marriage if he seeks to marry, and his recommendation is fit to be accepted if he recommends." Messenger of Allah remained silent. Then another man passed. Messenger of Allah enquired, "What is your opinion about this man?" He replied: "O Messenger of Allah, he is one of the poor Muslims. He is not a proper person (for a girl) to be given in marriage to, and his recommendation would not be accepted if he makes one; if he speaks, he is not to be listened to." Messenger of Allah said, "He is better than the former by earthfuls." [Al-Bukhari and Muslim]

# Commentary

The author - may Allah shower blessings on him - reported this Hadeeth on the authority of Sahl bin Sa'd As-Saaidi (may Allah be pleased with him). He said: 'A man passed by the Messenger of Allah so, so he asked a man sitting near him: 'What is your opinion about this man'. That man replied: 'He is one of the noblest men. By Allah, he is certainly a proper person to accept in marriage if he seeks to marry, and his recommendation is fit to be recognized if he endorses.' Then another man passed. The Messenger of Allah senquired, "What is your opinion about this man?" So he replied, 'he is one of the poor Muslims. He is not a proper person for marriage and his recommendation would not be accepted if he makes one; if he speaks, he is not to be listened to.'

So consider these two men. One of them was from the noblest of men; his opinions are reckoned with and he would be accepted if he seeks a wife. However, the second one was the opposite of the first: one of the weak Muslims, without any worth; he would not be granted a wife if he seeks to marry, his intercession would not be granted and he would not have an audience if he speaks.

Then the Prophet said, 'This is better than the former earthfuls'. That is, he is better in the Sight of Allah – the Mighty and Sublime – than an earth full of the likes of the man who enjoys nobility and dignity among his people. This is because Allah does not consider nobility, status, lineage, wealth, form, cloth, car or house; He only looks at the heart and the deeds. So when the heart is in a good state regarding what is between him and Allah- the Mighty and Exalted, he turns to Allah, remembers Him, fears him, surrenders to Him, and works with what pleases Allah- the Mighty and Exalted. This is the honorable and respected person in the sight of Allah, and Allah will grant him anything if he were to swear by Him.

There is a major lesson here. A person may hold a high status in this worldly life, but he is worthless before Allah. On the other hand, one may have a low status in this life, without any worth in the sight of the people, whereas he is better than countless people in the Sight of Allah.

We ask Allah to make you and us among the notables before Him, and grant you and us a dignified status in His Sight alongside the Prophets, the truthful ones, the martyrs and the righteous ones.

#### Hadeeth 254

وَعَنْ أَبِي سعيدٍ الخُدرِيِّ رَضِيَ الله عنْهُ عَنِ النَّبِيِّ فَال: «احْتَجَّتِ الجَنَّةُ وَالنَّارُ فَقَالَتِ الجَنَّةُ: فِيَّ الجَبَّارُونَ وَالْمُتَكَبِّرُونَ، وَقَالَتِ الجَنَّةُ: فِيَّ فُعَفَاءُ النَّاسِ وَمَسَاكِينُهُمْ، فَقَضَى اللهُ بَيْنَهُمَا: إِنَّكِ الجَنَّةُ رَحْمَتِي ضُعَفَاءُ النَّاسِ وَمَسَاكِينُهُمْ، فَقَضَى اللهُ بَيْنَهُمَا: إِنَّكِ الجَنَّةُ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ، وَإِنَّكِ النَّارُ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ، وَلِكِلَيْكُمَا عَلَيَّ مِلْؤُهَا» رَوَاهُ مسلم.

Abu Sa'id Al-Khudri reported: The Prophet said: There was a dispute between the Hell and Jannah. The Hell said: "The haughty and proud are my inmates." Jannah said: "The modest and the humble are my residents." Thereupon, Allah the Exalted and Glorious (addressing Jannah) said: "You are My Mercy, through you I shall show mercy to those whom I wish." (And addressing the Hell), He said: "You are (the means) of My punishment by which I shall punish such of My slaves as I wish and each one of you would have its fill." [Muslim]

# Commentary

The author - may Allah shower blessings on him - reported on the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him) that the Prophet \* said: 'There was a dispute between the hell and the \* Jannah'.' That is, there was a disagreement between them over a matter,

each of them hanging on to its points. This is one of the matters of the unseen which we must believe even if our intellect consider them as unlikely. One may say: How will the Hell and the Paradise, which are non-living things, quarrel?

We should rather affirm that Allah- Glorified is He above imperfection and Exalted- has power over everything. Allah-Glorified is He above imperfection and Exalted- has indeed informed us that the earth will relate its account on the Day of Resurrection when Allah will inspire it. So when Allah authorizes anything, it must respond to the call at any rate. Hands, tongues, legs and skin will all bear witness on the Day of Resurrection, even though they are non-living things. Although they are the closest entities to their bearer, they will give testimony against him because Allah – the Mighty and Sublime - has power over everything.

So the Paradise will make representations against the Hell and it will challenge the Paradise. The Hell will advance an argument that it shall house the haughty and the insolent.

The *Jabbarun* are the wicked and hard-hearted people while the *Mutakabbirun* are the people of self-glory and ego, those who belittle others and reject the truth. Indeed, the Prophet ## has said about pride: 'It is rejecting the truth and underrating people'(1).

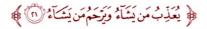
The people of tyranny and pride are the people of hell, refuge is with Allah. A person of the Hell may be unassuming to people with good characters, but he is haughty and arrogant to the truth. So his mildness and compassion with people will not avail him in any way. Rather, he will be described with inflated pride and arrogance even if he is flexible in his dealings with people because he is haughty and turns away from the truth.

As for the Paradise, it said the modest and the humble are its residents. Usually, they are the ones who yield and surrender to the truth as the haughty and arrogant people do not submit to the truth in most cases.

<sup>1</sup> Muslim reported it the Book of Faith, the Chapter of Prohibition of Arrogance, and Explanation as Regards It no: (91)

So, Allah – the Mighty and Sublime - settled the matter between them: 'Verily you are *Jannah*, you are My Mercy, through you I shall show My Mercy to those whom I wish'. And He said to the hell: 'Verily you are the hell. You are the means of my punishment by which I shall punish such of My slaves as I wish'. You are the Paradise, My Mercy; that is, it is the abode that originated from Allah's Mercy. This is not referring to His Attribute of Mercy, which is an enduring Attribute of His, but a Mercy which is a creation. 'So you are My Mercy,' that is, 'I created you by My Mercy, I shall show Mercy to those whom I wish'.

And He said to the hell: 'You are the Hell with which I punish whomever I wish'. This is similar to another statement of His— the Mighty and Sublime:



"He punishes whom He will, and shows mercy to whom He will" [Al-Ankabuut: 21].

The people of Paradise are the people of Allah's Mercy, we beseech Allah to count you and us among them, while the people of hell are the people of Allah's Punishment.

Then He said: 'And each of you will have its fill'. Allah – the Mighty and Sublime – vowed and committed Himself to fill up both Paradise and Hell. The Favor and Mercy of Allah - the Mighty and Sublime- are more far-reaching than His Anger. Indeed, on the Day of Resurrection, He will cast the condemned into the Hellfire while it will be asking "Are there some more?" meaning, 'Give me more, give me more. Increase them'. Then Allah will place His Leg, in a version, His Heel, on it. This will cause some parts of the Hellfire to surge violently against other parts and some of it will coalesce into other parts. Thereafter, the hell will be saying: 'Enough! Enough!' That is its fill.

As for the Paradise, it is wide. Its width is the distance between the heavens and the earth; a vacant expanse will remain after its inhabitants would have entered it. Thence, Allah will specially create some people whom He – the Mighty and Sublime - will admit into Paradise by His Favor and Mercy. This is because Allah – the Mighty and Sublime - has made filling it up obligatory for Himself.

There is evidence in this that the poor and the weak are the people of Paradise because they are the ones who typically submit to the truth. On the other hand, the tyrants and the haughty ones are the people of hell because they are arrogant to the truth and proud, refuge is with Allah. Their hearts are not soft to the remembrance of Allah nor to the slaves of Allah – the Mighty and Sublime.

We ask Allah for protection and wellbeing for you and us.

### Hadeeth 255

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنْ رَسُولِ الله ﷺ قَال: «إِنَّهُ لَيَأْتِي الرَّجُلُ السَّمِينُ الْعَظِيمُ يَوْمَ الْقِيَامَةِ لاَ يِزِنُ عِنْدَ الله جَنَاحَ بَعُوضَةٍ» متفقٌ عَلَيه.

Abu Hurairah reported: Messenger of Allah said, "On the Day of Resurrection, there will be brought forth a bulky person whose value to Allah will be less than that of the wing of a mosquito." [Al-Bukhari and Muslim]

## Commentary

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'On the Day of Resurrection, there will be brought forth a bulky person whose value to Allah will be less than that of the wing of a mosquito'.

The author - may Allah shower blessings on him - mentioned this under the Chapter of the Weak and Poor Muslims. That is because

obesity usually results from gluttony, which is excessive eating, and this points to abundant wealth and affluence. And the rich are fond of merrymaking, usually guilty of ingratitude and denial until they will be brought on the Day of Resurrection. On this day, they will be in a similar form— a bulky man, excessively fat and overweight, whose worth before Allah- the Mighty and Sublime- will be inferior to the worth of the wing of a mosquito. A mosquito is known as one of the most despised and frailest insects, so also is its wing.

In this Hadeeth, there is affirmation of weighing on the Day of Resurrection. Indeed, the Book of Allah also pointed to that; Allah, the most High, said:

"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners" [al-Anbiyaa: 47].

And He, the Sublime and Exalted, said:

"So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it" [Zalzalah: 6-7].

And the Prophet said: 'Fear the Hell even if it were with half a date'(1).

The weight on the Day of Resurrection is just, with no element of wrong, and man will be rewarded according to his good deeds and bad deeds.

<sup>1</sup> Al-Bukhaari reported it in the Book of Manners, the Chapter of Good Speech no: (6023); and Muslim in the Book of Zakât, Chapter of Inducement on Giving Charity no: (67 and 1016)

The People of Knowledge have stated that the one whose good deeds outweighs his bad deeds will be among the inhabitants of Paradise, but the one whose bad deeds outweighs his good deeds will be entitled to punishment in the Hellfire. However, the one whose good deeds equal his bad deeds will be one of the People of 'Araaf. These are a set of people who will remain between the Paradise and the hell for a while, as Allah – the Mighty and Sublime - may deem fit, but they will end up in Paradise.

The weighing is a physical act with the scale having two pans; evil deeds will be placed on one pan and good deeds on the other pan. Good deeds will be heavy and bad deeds will be light on the scale if the good deeds are more, and vice versa.

Then what will be weighed? The apparent meaning of this Hadeeth is that human beings will be weighed; he will be heavy or light according to his deeds.

However, some scholars indicated that the scroll of deeds will be weighed. The scrolls containing the bad deeds will be placed on a scale, and the scrolls containing the good deeds will be placed on another scale and consideration will be given to the weightier.

Some scholars opined that the deeds themselves will be weighed because Allah – the Mighty and Sublime - said:

"So whosoever does good equal to the weight of an atom (or a small ant), shall see it" [Zalzalah: 7].

So He made the scale for the deeds. And He – the Mighty and Sublime - said:

"And if there be the weight of a mustard seed, We will bring it." [Anbiyaa: 47].

And the Prophet # has said: 'Two light statements on the tongue, heavy on the balances, and beloved to the Most Gracious: Subhana-

Allaah wa bihamdihi Subhana-Allaah Al-Adheem (Glorified is Allah and His Praise, Glorified is Allah the Exalted)<sup>(1)</sup>.

His statements: 'Two statements heavy on the balances' indicated that what will be assessed are the deeds. This is what is clear from the Qur'an and the Sunnah. It is however possible that the scrolls will also be weighed.

Likewise, this Hadeeth warns against attaching importance only to the comfort of the body. A wise person must care about the happiness and the nourishment of his heart, which is innately holding on to the Religion of Allah – the Mighty and Sublime. So the body will also be nourished if the heart is nourished, but the contrary does not hold.

A body may be nourished, enjoying the beauty of this world, whereas his soul is in the blazing fire, refuge is with Allah.

If you want to make this clear, read His Words- the Exalted:

"Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." [Nahl: 97]

Allah – the Mighty and Sublime - did not say: "We will nourish their bodies". But He said:

"Verily, to him We will give a good life (in this world with respect, contentment and lawful provision)".

This is by way of joy, happiness and tranquility which Allah – the Mighty and Sublime – will place in their hearts.

<sup>1</sup> Al-Bukhaari reported it in the Book of Vow and Promises, that Chapter of when it is said: 'By Allâh I will not talk today', then He prays; no: (6682); and Muslim in the Book of Words of Remembrance and Supplication, the Chapter of Saying the Tahleel, Tasbeeh and Du'a no: (2694)

Indeed, one of the *Salaf* said: 'If the kings and their children were to know what we enjoy, they would have fought us for it with swords'; that is, the joy, light of the heart, serenity and tranquility.

I ask Allah – the Mighty and Sublime - to open your hearts and mine to Islam, and lighten them with knowledge and faith.

He is indeed the Most Bountiful and Most Generous.

#### Hadeeth 256

وَعَنْهُ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ، أَوْ شَابًا، فَفَقَدَهَا رَسُولُ الله عَنْهُ فَسَأَلَ عَنْهُ أَوْ عَنْهُ، فَقَالُوا: مَاتَ. قَالَ: «أَفَلا كُنْتُمْ آذَنْتُمُونِي» فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا، أَوْ أَمْرَهُ، فَقَالَ: «دُلُّونِي عَلَى قَبْرِهِ» فَدَلُّوهُ فَصَلَّى عَلَى قَبْرِهِ» فَدَلُّوهُ فَصَلَّى عَلَيْهَا، ثُمَّ قَال: «إِنَّ هذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ الله تَعَالَى يُنَوِّرُهَا لَهُمْ بِصَلاَتِي عَلَيْهِمْ» متفقٌ عَلَيه .

Abu Hurairah reported: A black woman (or probably a young man) used to clean the mosque. Messenger of Allah missed her (or him) and asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me?" (It seemed as if) they (Companions) considered the matter insignificant. Then he said, "Show me her (or his) grave." When it was shown to him, he offered (Janazah -funeral) prayer over it and said, "These graves cover those in them with darkness, and Allah illumines them for the inmates as a result of my supplication for them."

[Al-Bukhari and Muslim]

## Commentary

The author - may Allah shower blessings on him - narrated on the authority of Aboo Hurayrah (may Allah be pleased with him) that

a black woman or a young man used to clean the mosque (of the Prophet ﷺ). Most reports show that she was a black woman; that is, she was not an Arab woman. She would maintain the mosque, clean it and remove the garbage. Then she died on a particular night, and the Companions did not attach much importance to her death; they said: 'There is no need notifying the Prophet ﷺ of her death this night'. So they took her out and buried her. After a time, the Prophet ૠ noticed her absence and enquired about her, and he was informed of her demise. Then he ૠ said: 'why did you not inform me?', that is, about her death. Then he said: 'Show me her grave'. When it was shown to him, he offered (Funeral) Prayer over it. Then he said, 'These graves cover those in them with darkness, and Allah illumines them for the inmates as a result of my supplication for them.'

This Hadeeth contains a number of lessons:

The Prophet \* would extol people according to their deeds, obedient acts and their worship of Allah – the Mighty and Sublime.

Another benefit is the permissibility of a woman undertaking the cleaning of a mosque and that it is not limited to males. Rather, whoever intends to clean the mosque and does it will have her reward, whether she does it herself or employs someone to do it on her behalf.

Likewise, it shows the merit of cleaning the mosque and removing the rubbish from it. Indeed, he  $\frac{1}{2}$  said: 'The rewards of my Ummah were shown to me until the dirt a man removes from the mosque<sup>(1)</sup>'. *Al-Qadhaa* is a small object; hence, a man removing such from the mosque will be rewarded for it.

And there is further allusion to this in the Hadeeth of Aa'isha (may Allah be pleased with her) that the Prophet ## instructed that mosques should be built in districts and they should be cleaned and perfumed. Indeed, the mosques are the Houses of Allah – the Mighty and Sublime, so they should be managed well. However, this does

<sup>1</sup> Tirmidhee reported it in the Book of Excellence of the Qur'ân, the Chapter of what has come as regard he Who recites a letter in the Book of Allah what such will have of rewards no: (2916); and Aboo Dawood in the Book of Salat, the Chapter of Sweeping the Mosque no: (461).

not necessitate their excessive decoration with etchings that usually distract those observing the Prayer. Verily, the Prophet ## has said: 'You will surely beautify them in excess', that is, the mosques, 'the way the Jews and the Christians did(1)?.

And from the benefit of this Hadeeth is that the Prophet \$\mathbb{z}\$ does not know the Unseen. For this reason, he \$\mathbb{z}\$ said: 'Show me her grave'. If the Prophet \$\mathbb{z}\$ would not know a physical entity, then the most probable thing, *a fortiori*, is that he would not know the Unseen. Allah – the Mighty and Sublime - has indeed said to him \$\mathbb{z}\$:

"Say (O Muhammad): "I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration" [An' am: 50].

And He – the Mighty and Sublime - said:

"Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." [Al-Araaf: 188].

Also from the lessons of the Hadeeth is the correctness of observing the (Funeral) Prayer on the grave for the one who did not observe the Prayer on the dead before the interment. This is because the Prophet went and observed prayer on the woman because he had not done so

<sup>1</sup> Al-Bukhaari reported it in the Book of Salât, the Chapter of Building a Mosque, without numbering.

before she was buried. However, this applies to whoever dies during your epoch or time. As for those who had died a long time ago, it is not valid to pray over their graves. This is why it is unlawful for us to pray over the graves of the Prophet \$\mathbb{z}\$, Aboo Bakr, Umar, Uthman and other companions, scholars and Imams of the Ummah.

The Prayer is only permitted for those who died during your era. For instance, if a man died thirty years ago and your present age is thirty, you cannot observe the Funeral Prayer for him because he had died before your conception and you became one of those who observe *Salat*. But there is no blame on you regarding whoever dies while you have become one of those who observe the *Salat*, from relative and anyone you love to pray for.

Hence, it is permissible for you to observe the Funeral Prayer for a man who died about a year or two ago, if you had not performed it and would love to do it.

Another benefit here is the Prophet's excellent guardianship of his *Ummah* %. He would call on them and inquire about their affairs. He would not be engrossed with the elders to the detriment of the young as he cared about the affairs of all Muslims.

Similarly, it demonstrates the permissibility of asking someone for what is usually not considered a favour because the Prophet said: 'Show me her grave'. This is a request, but the like of this does not involve a favour contrary to asking for money which is prohibited. That is, it is not permissible for you to ask a person for money, saying: 'Give me ten riyals or hundred', except in case of a dire need.

However, any other form of request which does not typically entail a favour is not blameworthy. Perhaps, this is the delineating factor regarding the pledge which the Prophet sused to take from his Companions that they would not ask people for anything.

The permissibility of repeating a Funeral Prayer for a deceased by another congregation, although it had earlier been performed for him, may be deduced from the Hadeeth. This is because the obvious connotation of the Hadeeth is that those who accompanied the Prophet **\*\*** prayed with him. Hence, it is allowed to perform the Funeral Prayer in congregation again with a new group of people.

Some people of knowledge hold this opinion. They compare this to repeating an Obligatory Prayer in congregation with a new congregation after having prayed. Consequently, if someone had observed the Funeral Prayer for a deceased person in the mosque, but some people decided to offer theirs at the graveyard, there is no objection or aversion to joining them to repeat the Prayer. There is a reason for him to repeat the Prayer, which is the availability of another congregation.

If someone were to ask, 'Where will I stand when praying over a grave'? The answer is that you will stand behind it placing it between the *Qiblah* and you just as you would have prayed before burial.

### Hadeeth 257 and 258

Abu Hurairah reported: Messenger of Allah said, "Many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allah (that something would happen), Allah will certainly make it happen." [Muslim]

وَعَنْ أُسَامَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ فَقَال: «قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَإِذَا عَامَّةُ مَنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابُ الجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أُصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ. وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ » متفقٌ عَلَيه .

Usamah bin Zaid 🐗 reported: The Prophet 🎕 said, "I stood at

the gate of Jannah, and (I saw) that the majority of those who entered it are the poor, and the wealthy were kept confined. The inmates of the Fire had been ordered to (enter) the Fire (Hell), and I stood at the gate of Hell and saw that the majority of its inmates are women." [Al-Bukhari and Muslim]

## Commentary

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Messenger of Allah said: 'Many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allah (that something would happen), Allah will certainly make it happen'.

'Ash'ash' is a description of the hair; that is, he does not have anything to oil or comb his hair, and he does not care about his appearance.

'Ag'barah', dust coloured, that is, dusty cloth as a result of his state of poverty.

'Who are turned away from doors' that is, he has no prestige. When he comes to people seeking permission (to enter), they would not grant him, but drive him away from their doors because he has no worth among people. However, he is worthy before the Lord of the Worlds. If he were to swear by Allah (that something would happen), He will certainly make it happen. If he says, 'By Allah, this will not be', it will not happen. Likewise, if he swears by Allah – the Mighty and Sublime- that a particular thing will happen, it will come to pass due to his honour and high status in the sight of Allah – the Mighty and Sublime.

How will this happen? There are many a person with shaggy and grubby hair, dusty and driven away from doors (because of his poverty and shabby clothes), if he were to swear by Allah, Allah will answer his call. What is the yardstick? It is the fear of Allah as He – the Mighty and Sublime - has stated:

## ﴿ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَنْقَنَكُمْ اللَّهِ اللَّهِ أَنْقَنَكُمْ اللَّهِ اللَّهِ اللَّهِ

"Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa" [Hujurat: 13].

Allah – the Mighty and Sublime - will distinguish the one who fears Him; He – the Mighty and Sublime - will facilitate his affairs, respond to his supplications, remove his harm and grant his pledge.

This person will neither curse anyone unjustly nor be audacious regarding the Dominion of Allah. Rather, he will swear by Allah on what Allah is pleased with or permissible matters while trusting and believing in Him, the Mighty and Sublime.

We have earlier discussed the episode of Rabee bint Nadr and her brother, Anas bin Nadr, when she broke the incisor of an *Ansaari* woman. So they appealed to the Messenger of Allah # for a legal judgement, and he ruled that her incisor should be broken in retaliation. Then her brother, Anas, said, 'O Messenger of Allah, will you break Rabee's incisor?' The Prophet # answered saying: 'Yes the ordainment of Allah is retaliation; 'a tooth for a tooth'. Anas (may Allah be pleased with him) then said: 'By Allah, you will not break the incisor of Rabee'. He said that trusting Allah – the Mighty and Sublime - and hoping for His recourse and assistance.

He did not swear as a protest and rejection of the judgement of Allah; he did this believing in Him. Thereafter, Allah – the Mighty and Sublime - guided the family of the lady to accept blood money or drop the case. So, the Prophet said: 'Verily, there are among the slaves of Allah – the Mighty and Sublime - those if they swear by Allah (that something should be), it will be'(1). He will swear by Allah – the Mighty and Sublime - on what is pleasing to Him, while having a good thought about Him – the Mighty and Sublime.

As for the one who swears by Allah – the Mighty and Sublime - in transgression to Him and arrogance to the slaves of Allah, and suffers

<sup>1</sup> Al-Bukhaari reported it in the Book of settlement, the Chapter of Settlement by paying Blood-Money no: (2703); and Muslim in the Book of Swearing, the Chapter of Applicability of the Law of Retaliation in Teeth-related Issues no: (1675)

from narcissism, Allah – the Mighty and Sublime - will not grant his request because he is a wrongdoer.

A relevant example is the case of that worshipper who passed by someone who is a careless wrecker of his own soul. So the worshipper said, 'By Allah! Allah will not forgive this person'. He swore by Allah that Allah – the Mighty and Sublime - would not forgive him. Why did he swear? Is he in control of forgiveness? Is he in possession of (Allah's) Mercy? Then Allah – the Mighty and Sublime - said: 'Who is he that is swearing by me that I will not forgive so and so?' A disparaging rhetorical question, 'I have forgiven him and rendered useless your deeds'(1). A result of a bad deed, refuge is with Allah. Allah – the Mighty and Sublime - did not answer his demand; rather, He – the Mighty and Sublime - rendered his deeds useless because he had said that having high opinion of himself and out of arrogance to the slaves of Allah – the Mighty and Sublime.

As for the Hadeeth of Usaamah bin Zayd, the Prophet said: 'I stood at the gate of Jannah, and (I saw) that the majority of those who entered it are the poor'. That is, the majority of those who enter the Paradise will be the poor as they are more responsive to acts of worship and Fear of Allah – the Mighty and Sublime – than the rich people in most cases.



"Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient." [Alaq: 6-7].

A rich person considers himself to be self-reliant because of his wealth, which makes him fall short in worshipping Allah. Although there are rich people who worship Allah better than the poor, this is not the norm.

'The wealthy were kept confined'; that is, the possessors of fortune

<sup>1</sup> Muslim reported it in the Book of Goodness to Parents and Joining of Ties, the Chapter of prohibition as Regards Losing Hope in the Mercy of Allah no: (2621)

and wealth did not enter the Paradise on time, so the poor entered before them. 'The inmates of the Fire had been ordered to (enter) the Fire (hell)'.

So the Messenger of Allah **%** categorised people into three:

- The inmates of Fire, who entered the hell may Allah, the Mighty and Sublime, protect you and us from it;
- The poor who entered the Paradise; and
- The wealthy Muslims who will be prevented for a time until Allah wishes.

As for the people of Hell, the Messenger of Allah ﷺ, the truthful whose reliability is established, explained that the majority of its inmates will be women. This is because they are troublesome. Hence, the Messenger of Allah ﷺ told some women during one of the Islamic Festivals: 'O group of women, give out charity even if it were from your jewelleries, for I see you being the majority of the people of hell'. They said, 'But why O Messenger of Allah?' He replied, 'Because you curse much and you are ungrateful to your husbands'(1).

'You curse much', that is, you abuse and rail severely; their tongues are sharp and vicious, and their plots are great.

'And you are ungrateful to your husbands'. If she notices a failing in her husband, who has been good to her all year round, she would say to him, 'I have never seen any good (in you)'. She denies favours without acknowledgment.

There is evidence in this Hadeeth that it is compulsory for man to guard against the trials of wealth. Wealth can make its owner transgress, and lead him to evil, arrogance, rejecting the truth and looking down on others. So be wary of these two bounties: wealth and good health. Likewise, be cautious of the leisure time which is a means of trial. Countless people squander these three- wealth, good health and leisure time. 'Two bounties, a lot of people misuse them:

<sup>1</sup> Al-Bukhaari reported it in the Book of Zakat, the Chapter of Giving the Zakat to the Kith and Kin no: (1462); and Muslim in the Book of Vow, the Chapter of Reduction of Faith as One's Acts of Disobedience Decreases no: (79)

#### Good health and leisure time'(1).

Leisure time usually result from wealth because a rich person will consider a lot of things as trivial and he is usually idle.

We beseech Allah to safeguard you and us from the trials of living and death, and from the trials of the Dajjal.

#### Hadeeth 259

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلاَّ ثَلاثَةٌ: عِيسَى ابْنُ مَرْيَمَ، وَصَاحِبُ جُرَيْج، وَكَانَ جُرَيْجٌ رَجُلاً عَابِدًا، فَاتَّخَذَ صَوْمَعَةً فَكَانَ فِيهَا، فَأَتَتْهُ أُمُّهُ وَهُو كُيصَلِّي فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: يَا رَبِّ أُمِّي وَصَلاَتِي فَأَقْبَلَ عَلَى صَلاَتِهِ فَانْصَرَفَتْ. فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: أَيْ رَبِّ أُمِّي وَصَلاَتِي. فَأَقْبَلَ عَلَى صَلاَتِهِ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّى فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: أَيْ رَبِّ أُمِّي وَصَلاَتِي، فَأَقْبَلَ عَلَى صَلاَتِهِ، فَقَالَتْ: اللَّهُمَّ لا تُمِتْهُ حَتَّى يَنْظُرَ إِلَى وُجُوهِ الْمُومِسَاتِ. فَتَذَاكَرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَعِبَادَتهُ، وَكَانَتِ امْرَأَةُ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا، فَقَالَتْ: إِنْ شِئْتُمْ لأَفْتِنَنَّهُ، فَتَعَرَّضَتْ لَهُ، فَلَمْ يَلْتَفِتْ إلَيْهَا، فَأَتَتْ رَاعِيًا كَانَ يَأْوِي إلَى صَوْمَعَتِهِ، فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَوَقَعَ عَلَيْهَا. فَحَمَلَتْ، فَلَمَّا وَلَدَتْ قَالَتْ: هُوَ مِنْ جُرَيْج، فَأَتَوْه فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ، وَجَعَلُوا يَضْرِبُونَهُ، فَقَالَ: مَا شَأْنُكُمْ؟ قَالُوا: زَنَيْتَ بهذِهِ الْبَغِيِّ فَوَلَدَتْ مِنْكَ. قَال: أَيْنَ الصَّبِيُّ؟ فَجَاؤًا بِهِ فَقَالِ: دَعُونِي حَتَّى أُصَلِّي، فَصَلَّى، فَلَمَّا انْصَرَفَ أَتَى الصَّبِيَّ

<sup>1</sup> Al-Bukhaari reported it in the Book of Simplicity, the Chapter of No Life is Worthy of Living Except That of the Hereafter no: (6412)

فَطَعَنَ فِي بَطْنِهِ وَقَالَ: يَا غُلاَمُ مَنْ أَبُوكَ؟ قَالَ: فُلانٌ الرَّاعِي، فَأَقْبَلُوا عَلَى جُرَيْج يُقَبِّلُونَهُ وَيَتَمَسَّحُونَ بِهِ وَقَالُوا: نَبْنِي لَكَ صَوْمَعَتَكَ مِنْ ذَهَبٍ، قَال: لا، أَعِيدُوهَا مِنْ طِين كَمَا كَانَتْ، فَفَعَلُوا. وَيَيْنَا صَبِيُّ يَرْضَعُ من أُمِّهِ، فَمَرَّ رَجُلٌ رَاكِبٌ عَلَى دَابَّةٍ فَارِهَةٍ وَشَارَةٍ حَسَنَةٍ، فَقَالَتْ أُمُّهُ: اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَ هذَا، فَتَرَكَ الثَّدْيَ وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ فَقَالَ: «اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِهِ فَجَعَلَ يَرْتَضِعُ» فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ الله ﷺ وَهُوَ يَحْكِي ارْتِضَاعَهُ بِأُصْبُعِهِ السَّبَّابَةِ في فِيه، فَجَعَلَ يَمُصُّهَا، قَال: "وَمَرُّوا بِجَارِيةٍ وَهُمْ يَضْرِبُونَهَا، وَيَقُولُونَ: زَنَيْتِ سَرَقْتِ، وَهِيَ تَقُولُ: حَسْبِيَ الله وَنِعْمَ الْوَكِيلُ. فَقَالَتْ أُمُّهُ: اللَّهُمَّ لاَ تَجْعَل ابْنِي مِثْلَهَا، فَتَرَكَ الرَّضَاعَ وَنَظَرَ إِلَيْهَا فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَهُنَالِكَ تَرَاجَعَا الْحَدِيثَ فَقَالَتْ: مَرَّ رَجُلٌ حَسَنُ الْهَيْئَةِ فَقُلْتُ: اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَهُ فَقُلْتَ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ، وَمَرُّوا بِهِذِهِ الأُمَّةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: زَنَيْتِ سَرَقْتِ، فَقُلْتُ: اللَّهُمَّ لاَ تَجْعَلْ ابْنِي مِثْلَهَا فَقُلْتَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا؟! قَالَ: إِنَّ ذلِكَ الرَّجُلَ كَانَ جَبَّارًا فَقُلْتُ: اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ، وَإِنَّ هذِهِ يَقُولُونَ لَهَا زَنَيْتِ، وَلَمْ تَزْنِ، وَسَرَقْتِ، وَلَمْ تَسْرِقْ، فَقُلْتُ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا " مُتَّفَقُّ عَلَيه .

Abu Hurairah reported: The Prophet said, "None spoke in the cradle but only three (persons), Isa (Jesus) son of Maryam (Mary), the second one was the companion of Juraij who was a pious person. Juraij took a secluded monastery for worship and confined himself in it. His mother came to him as he was busy in prayer and she called: 'Juraij.' He said: 'My Rubb, my mother (is calling me while I am engaged in) my prayer.' He continued with the prayer. She returned and she came on the next day and

he was (still) busy in prayer. She called: 'Juraij.' And he said: 'My Rubb, my mother (is calling me while I am engaged) in prayer, and he continued with the prayer,' and she returned. Then on the next day she again came while he was busy in prayer and called: 'Juraij.' And he said: 'My Rubb, my mother (is calling me while I am engaged) in my prayer.' And he continued with the prayer. She said: 'My Rubb, don't let him die until he has seen the faces of the prostitutes.' The story of Juraij and that of his meditation and prayer spread amongst Banu Israel. There was a prostitute who had been a beauty personified. She said (to the people): 'If you like, I can lure him to evil.' She presented herself to him but he paid no heed (to her). She came to a shepherd who lived near the temple and she offered herself to him. He (the shepherd) had sexual intercourse with her and so she became pregnant. When she gave birth to a baby she said: 'This is from Juraij.' So they came and asked Juraij to get down and demolished the temple and began to beat him. He asked them what the matter was. They said: 'You have committed fornication with this prostitute and she has given birth to a baby from you.' He said: 'Where is the baby?' They brought him (the baby) and then he said: 'Just leave me so that I should perform prayer.' He performed prayer and when he finished, he lifted the baby in his stomach and asked him: 'O boy, who is your father?' The baby answered: 'He is such and such a shepherd.' So, the people turned towards Juraij, kissed him and touched him (for seeking blessing) and said: 'We are prepared to construct your temple with gold.' He said, 'No just, rebuild it with mud as it had been,' and so they did." (The Prophet ﷺ continued:) "Then there was a baby who was sucking at his mother's breast when a person dressed in fine garment came on a priceless riding animal's back. His mother said: 'O Allah, make my child like this one.' He (the babe) left sucking and looked at him, and said: 'O Allah, don't make me like him.' He then returned to the breast and resumed sucking." He (Abu Hurairah 🐇) said: As though I can see Messenger of Allah & as he is illustrating the scene of his sucking milk with his forefinger in his mouth and sucking that. He (Abu Hurairah 🐵) further reported Messenger of Allah 🍇 as saying,

"There happened to pass by them a slave girl who was being beaten and they were saying: 'You have committed fornication and theft.' She was saying: 'Allah is enough for me and He is my Good Protector, and his mother said: 'O Allah, don't make my child like her.' He left sucking looked at her and said: 'O Allah! Make me like her.' It was followed by a conversation between the mother and the child. She said: 'A good looking man happened to pass by and I said: O Allah, make my child like him, and you said: O Allah, don't make me like him, and there passed a girl while they were beating her and saying: You committed fornication and theft, and I said: O Allah, don't make my child like her, and you said: O Allah, make me like her.' The child said: 'That man was a tyrant, and I said: O Allah don't make me like him; and they were saying about the girl: You committed fornication, whereas in fact she had not committed that and they were saying: You have committed theft, whereas she had not committed theft, so I said: O Allah, make me like her." [Al-Bukhari and Muslim]

## Commentary

The author - may Allah shower blessings on him - mentioned on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet # said: 'None has spoken in cradle except three (persons)'.

First: Eesa, the son of Maryam (alayhis salam), the last prophet in the line of the Israelites; in fact, he was the last prophet before (the Prophet) Muhammad ﷺ. There was no prophet between Eesa and Muhammad as Allah – the Mighty and Sublime - said:

"And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Taurât [(Torah) which came] before me, and

giving glad tidings of a Messenger to come after me, whose name shall be Ahmed", [Saff: 6].

So there was no prophet between Prophet Eesa and Prophet Muhammad. As for the account of some historians about the existence of prophets among the Arabs such as Khaalid bin Sinaan and others, there is no truth to it.

Eesa, the son of Maryam was a sign among the signs of Allah as Allah said:

"And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams" [Mu'minuun: 50]. He was a miracle in his conception and his birth.

As for his birth, his mother conceived of him without a father when Allah – the Mighty and Sublime - sent Jibreel (alahy salam) to her. He took up the form of an upright man, and he breathed into her private part and she conceived of him (alahy salam). Allah has ability over all things; He that has the power to create from sperm also has the power to create from this breath. Allah – the Mighty and Sublime - said:

"Verily, the likeness of 'Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was." [Aal-Imran: 59].

Nothing can defy the ability of Allah. When He – the Mighty and Sublime - wants anything, He would say to it: 'Be' and it will be. Maryam became pregnant and gave birth to him. It was reported that he did not remain in the womb as other fetuses; rather, he developed rapidly after her conception and she gave birth to him.

So his birth was a miracle. The labour pains took her to the trunk of a date palm and she said:

"Would that I had died before this, and had been forgotten and out of sight!" [Maryam: 23].

She never longed for death but only wished that the travail had never come to her till death.

"Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you;" [Maryam: 24].

That was a stream flowing under the date palm.

"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you." [Maryam: 25].

She, a woman in labour, was shaking the trunk of a tree and fresh ripe-dates were falling to the ground unbroken due to her effort. This is contrary to the norm. The convention is that a woman in labour would be weak, and the convention is that shaking the base of a date-tree would not affect its top because the trunk would not move even with much effort. Likewise, the norm is that fresh ripe-dates rupture when they drop to the ground. However, Allah says:

"It will let fall fresh ripe-dates upon you. "So eat and drink and be glad," [Maryam: 25-26].

Allah is great! Those were miracles from Allah, and He has ability over all things.

So, she brought the baby to her people, carrying him, after giving birth. She was holding a baby although she was unmarried, which made her people insinuate that she had committed illegal sexual intercourse. They said:

"O sister (i.e. the like) of Hârûn (Aaron) [not the brother of Mûsa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman." [Maryam: 28].

As if they were saying: 'Why would you commit illegal sexual intercourse? Your father was not a bad man and your mother was never a whore, refuge is with Allah?'

There is a reference in this that anyone who commits adultery has stained his or her lineage, refuge is with Allah. It has been reported in a Hadeeth: 'Whoever commits adultery his family too will'.

So these people said: 'Your father was never a bad man nor was your mother a whore'. Then Allah- the Mighty and Sublime- inspired her and she pointed to the baby. She pointed to him, and it was as if they were scoffing at her when they said:

"How can we talk to one who is a child in the cradle?" [Maryam: 29].

This is unreasonable!

But he turned to them and uttered the following profound and amazing statements:

"Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;" "And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakat, as long as I live." And dutiful to my mother, and made me not arrogant, unblest." And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive! [Maryam: 30-33].

Seven sentences - Allah is the Greatest - from a baby in cradle.

But do not be surprised for Allah's power is above everything. Will our skins, hands, legs, tongues not testify against us for our actions on the Day of Resurrection? Certainly, they will.

Will the earth not give its account because your Lord has inspired it? Nay, the earth will bear witness for statements and actions carried out on it.

"That Day it will declare its information (about all what happened over it of good or evil). Because your Lord has inspired it." [Zalzalah: 4-5].

So these are the words of Eesa bin Maryam; he uttered these wonderful statements- seven sentences- while he was in cradle.

As for the second person, it was a kid involved in the story of Juraij.

Juraij was an ardent worshipper who isolated himself from people. Seclusion is good when there is evil in mixing (with people), but mixing with them is better if there is no attendant evil. The Prophet said: 'A believer that lives with people and that is patient with their evil is better than he who does not mix with them and who is not patient with their harm'(1).

But if mixing is harmful to your Religion, then escape with your Religion as the Prophet had said: 'It will be that the best of a person's wealth will be (a flock) of sheep that he would follow to mountain

<sup>1</sup> Narrated by at-Tirmidhee, Chapter of QIYAMAH no 2507; and Ibn Majah, The Book of Tribulations, Chapter of Patience on Harm no.4032.

tops and valleys'(1). That is, he would flee with his Religion from trials.

So here is Juraij who isolated himself from people, and he built a hermitage; that is, a place to worship Allah, the Mighty and Sublime. So his mother came to him one day while he was engrossed in his prayer. She called him but he said to himself: 'O my Lord, my mother (is calling me while I am engaged in) my prayer. Do I answer my mother thereby terminate my prayer, or do I carry on with my prayer? So he decided to continue with his prayer.

Then she came calling a second time but he repeated his earlier thought process and continued with his worship. But his mother returned another time and the earlier event reoccurred. At that point, she became overwhelmed by anger and said: 'O my Lord, do not make him die until he looks at the faces of *Mumisaat*'(2), she meant prostitutes, until he would look at faces of the prostitutes! Refuge is with Allah.

When a man looks at the faces of prostitutes he would be tempted. A man gazing at a woman leads to temptation; how will it be if the woman were a prostitute? Refuge is with Allah. The trial becomes worse because he would look at her whilst she is willing to submit herself to him, so he becomes enticed.

It can be deduced from this section of the Hadeeth that the obligation is to respond when your parents call you while you are observing a non-compulsory Prayer. On the other hand, it is not permissible for you to answer them in the course of an Obligatory prayer.

However, there is no blame if these parents understand enough to excuse you although they know that you are performing a non-obligatory prayer. Nonetheless, you should signal to them with your hand, clear your throat, say *SubhanAllah*, or raise your voice at the verse or the supplication you are reading for them to know you are observing a Prayer. So if you know that a parent is permissive enough

<sup>1</sup> Tirmidhee reported it in the Book of Resurrection no: (2507); and Ibn Maajah in the Book of Trials, the Chapter of Patience on Afflictions no: (4032)

<sup>2</sup> Al-Bukhaari reported it in the Book of Faith, the Chapter of It Is Part of Deen to Flee Fitnah no: (19)

to excuse you whilst praying, then draw his or her attention to the fact that you are praying.

For instance if your father comes calling while you are observing the accompanying *Nafl* of *Subh* Prayer, you can clear your throat to notify him if he will excuse you. Likewise, you may say, '*SubhanAllah*', or raise your voice with the verse, the supplication or the word of remembrance you are presently reading so that he will excuse you.

But if he were a father that will not excuse you, who will always want his authority to prevail, then you should terminate your Prayer and answer him. The same principle applies to a mother.

However, you must never terminate your obligatory Prayers because of anybody, except a dire necessity calls for it. For instance, you can discontinue your Prayer if you see someone falling into destruction – like a water body or fire. Otherwise, it is not permissible to stop an obligatory Prayer.

Another benefit from this piece is that the supplication of a parent, if it is for a right reason, is more appropriate for acceptance. So, it is more fitting for Allah to answer the supplication of a parent against his child, if it is for a just cause. Hence, it is necessary for you to take extreme precaution against the curse of parents in order not to expose yourself to Allah accepting their supplication thus becoming a loser.

Also, there is evidence in this hadeeth that some happenings may eliminate the compassion which Allah – the Mighty and Sublime - has instilled in parents. Really, cursing her son that he would not die until he looks at the faces of prostitutes is grave, but her state of extreme fury made her supplicate for such.

And there are other benefits. Previously, it has been explained in this story that if one becomes acquainted with Allah in time of ease, Allah will recognize him in time of difficulty. This man was an ardent worshipper who used to worship Allah, so Allah saved him when he got into trouble.

When these conspirators hatched this great plot against Juraij, they sent a woman to offer herself to him in order to tempt him, but he paid no attention to her. There came a shepherd with his flock who took up quarters near Juraij's hermitage. So, this woman approached the shepherd and he committed illegal sexual intercourse with her, refuge is with Allah, and she became pregnant.

Then the people declared that this baby boy was an illegitimate son of Juraij; they accused him of this grave filth. So they attacked him, beat him and ejected him from his temple, which they destroyed. But he appealed to them to bring him the illegitimate child. When they brought him, he hit his belly lightly and said: Who is your father? And the baby, while he was in the cradle, replied: 'My father is so and so,' that is, the shepherd.

So they turned to Juraij, kissed him, venerated him and told him: 'We are willing to build a hermitage made of gold for you.' because they had destroyed it unjustly. He said: 'No, just rebuild it with mud as it had been'. So they reconstructed it for him.

So it was evident in this Hadeeth that the baby talked while he was in cradle. He said that his father is so and so, the shepherd. Some scholars draw a conclusion with this hadeeth that a child born out of wedlock can be ascribed to the adulterer because Juraij said to the boy: 'Who is your father'. The boy replied: 'My father is so and so, the shepherd'.

The Prophet \*\* narrated the story to us for a lesson. So, the adulterer should be united with the baby if he does not deny the paternity of the child; that is, he acknowledges his paternity of the baby. A small percentage of the scholars hold this opinion.

But the majority of scholars are of the view that an illegitimate child will not be ascribed to the adulterer based on the statement of the Prophet \*: 'The child is for the bed (that is the father who is legitimately married to the mother of the child) and the stone is for the adulterer'(1).

However, those who believe that the child can be ascribed to the

<sup>1</sup> Al-Bukhaari reported it in the Book of Transactions, the Chapter of Buying slaves no: (2218); and Muslim in the Book of Fosterage, the Chapter of the Legitimate Child and Avoiding the Doubtful Things no: (1407)

adulterer said this is relevant if there is a dispute. The child is for the rightful owner of the bed, but if there is no dispute and the adulterer avows his paternity, the child should be ascribed to him because he is the father in the real sense. There is no doubt that this child was created from the sperm of this adulterer, so the child will be ascribed to him if there is no other man claiming the baby.

Consequently, they stated that this is better than the baby losing his lineage as he will be ascribed to the mother thereby dropping his line of descent.

There is evidence in this Hadeeth showing the patience of this man, Juraij, for he neither sought revenge nor overburden them by asking them to rebuild his hermitage for him with gold. He was simply content with its original form built of mud out of self-contentment.

As for the third person who spoke in cradle, this was a baby who was sucking at his mother's breast when a man dressed in an elegant garment passed on a horseback. He was among the chiefs and nobles of the land. So the mother of the child said: 'O Allah, make my child like this one'. He (the baby) left sucking and looked at him, and said: 'O Allah, don't make me like him'.

The Prophet **s** illustrated the scene of his sucking milk by sucking his forefinger.

So the boy said: 'O Allah, do not make me like him'.

Then a lady came into view; she was been beaten and accused of fornication and theft, but she kept on saying: 'Allah is enough for me and He is my Good Protector'. So the woman, the nursing mother who was breastfeeding her child said: 'O Allah, do not make my child like her'. So the baby released himself from her breast, looked at her and said: 'O Allah, make me like her'.

Therefore, it was followed by a conversation between the child and his mother, a child sticking up to address his mother. She said: 'I walked pass or a good looking man happened to pass by me, so I said Allah should make you like him but you said Allah should not make you like him'. The child said: 'Yes, this man is a tyrant and an obstinate being, so I asked Allah not to make me like him'.

As for the slave-girl, they were saying: 'You have committed fornication and theft' while she was saying: 'Allah is enough for me and He is my Good Protector'. Then I said that Allah should make me like her. That is, 'Allah should purify me from fornication and theft, and I entrust my affairs to Him' in her statement: 'Allah is enough for me and He is my Good Protector'.

This is one of the miracles of Allah; this child could feel, look, contemplate, ruminate, and he possessed a degree of knowledge. He was saying: 'This is a tyrant and an obstinate being' as a child. And he said to the woman: 'O Allah make me like her' knowing well that she was oppressed and innocent of the false accusation. Likewise, he knew that she had entrusted her affair to Allah – the Mighty and Sublime. So, it is a miracle that this kid possess such level of knowledge.

The conclusion is that Allah – the Mighty and Sublime - has ability over all things. Some events, contrary to convention, may happen to serve as a sign from Allah – the Mighty and Sublime - to support the messenger or one of the allies of Allah.

# Benevolent treatment towards orphans, girls, the weak, the poor and the humble persons

Allah, the Exalted, said:

"And lower your wings for the believers (be courteous to the fellow-believers)." [Hijr: 88].

And He - the Mighty and Sublime - said:

"And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world" [Kahf: 28]."

## Commentary

The author - may Allah shower blessings on him - said: The Chapter of Benevolent Treatment Towards Orphans, the Weak, Girls and those like them who are entitled to good treatment and mercy. This is because the religion of Islam is a religion of mercy, compassion and beneficence. Allah - the Mighty and Sublime - encouraged benevolence in a number of verses in His Book, and He explained that He loves those who do good. Kindness to those who are in need of it is more honourable and appropriate; among them are orphans.

A *Yateem* is a minor who has lost his father before reaching the age of maturity, whether a male or a female. A mother's death is not considered as turning a child into an orphan. That is, an orphan is he who lost his father before he attained puberty even if his mother is alive, but the one who lost his mother while his father is alive is not considered an orphan. This is contrary to the understanding of the masses who think the orphan is the child who has lost his mother. Nay, the orphan is he who has lost his father.

Lexically, an orphan is called *Yateem* because of his separation and the root word, *Yatummu*, means isolation. This is because this minor has been separated from a breadwinner at a tender age without the ability to earn a living.

Allah – the Mighty and Sublime - has enjoined good treatment of the orphans in a number of verses. He granted them a special status because they are usually heartbroken due to the death of the father. So he is an object of compassion and mercy. Allah – the Mighty and Sublime - says:

## ﴿ وَلْيَخْشَ الَّذِينَ لَوَ تَرَكُوا مِنْ خَلِفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَـتَّقُوا اللَّهَ وَلَيْقُولُواْ قَوْلًا سَدِيدًا ۞﴾

"And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and speak right words." [Nisaa: 9].

Likewise, girls and women are objects of compassion and mercy because they are weak in intellect, willpower and everything. Men are stronger than women in physical attribute, intellect, thoughts and willpower. For this reason, Allah – the Mighty and Sublime - said:

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other" [Nisaa: 34]

So also are people suffering from afflictions which shattered them completely. This is not fracturing of bones but heartbreaks. For example, a calamity robbed him of his wealth, his wife or friend passed away, which makes him heartbroken.

The important point is that kind treatment of the afflicted is necessary. Hence, condolence visit to the bereaved has been legislated. He should be consoled, treated well and advised that such event is the decree of Allah, and when Allah decrees a matter, He would only say, 'Be' and it would occur.

Similarly, humility and docility are necessary in dealing with them. Allah – the Mighty and Sublime - says:

## ﴿ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ١٠٠٠

"And lower your wings for the believers (be courteous to the fellow-believers)." [Hijr: 88].

"And lower your wings..."

That is, be calm and excuse them. He – the Mighty and Sublime - said:

"And lower your wings..."

That is, if your soul puffs up and flies in the sky as the birds do, lower your wing. You should not elevate yourself above other beings if you possess wealth, prestige and position of authority; lower your wings even if your status makes you levitate in the air.

"For those who follow you among the believers".

This was a command to the Messenger of Allah **36**, and of course, a command to all.

Therefore, it is obligatory for one to be mild with his brethren among the believers. Likewise, it is required of him to lower his wings whenever he sees someone following the Prophet because such is more entitled to his humility, reverence and respect. This is not because he is so and so, the son of so and so but because he is a follower of the Messenger of Allah Everyone that follows the Messenger of Allah our beloved, our brother, our friend, and our companion.

Likewise, we are far removed from everyone who is far from imitating the Messenger of Allah ## in accordance to his deviation from the guidance of the Prophet ##. However, a believer should lower his wings to everyone that is following the Messenger of Allah. So lower your wings to those who follow you among the believers.

Allah - the Mighty and Sublime - has said:

"And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world" [Kahf: 28]. "And keep yourself (O Muhammad) patiently" that is, remain with these noble and dignified persons, those who call on their Lord in the morning and the evening. They do this not to be seen or heard, but to seek the Face of Allah – the Mighty and Sublime - in their supplication, worship, statements of remembrance and their words of praise.

"And let not your eyes overlook them, desiring the pomp and glitter of the life of the world".

That is, do not be far from them. Never denigrate them; that is, do not shut your eyes to them desiring the glitters of this life.

For instance, there are two persons- one dedicates himself to the obedience of Allah, the Mighty and Sublime, calling his Lord in the morning and night, establishing the Prayer, paying the Zakat, fasting, and treating people with kindness, and the other person is considerably rich with fortune, castles, cars and servants; which of them is more entitled to our patience? The first person is more deserving of our company and dealings, without imposing the quest for the glitter of this world on him.

The life as a whole is a fleeting show. It does not hold any bounty or joy except it is restricted by despondency and grief; there is no joy in this life except that it is followed by misery and sadness.

I think Ibn Mas'ood (may Allah be pleased with him) was the one that said: 'A house will never be filled with joy except it will later be filled with grief and sadness'(1). He has indeed spoken the truth, may Allah be pleased with him, even if it is the mere fact that they shall die in succession, one after the other. So when one of them dies, they grief for him. Consequently, these sets of happiness and delight will change to a bunch of sorrow and despair! So this life, the whole of it, is nothing.

Therefore, never you belittle them even though you hope for the glitters of this life. You should rather be with them, and be a support for them without attaching importance to whatever we make anyone

Wakee' bin Al-Jaraah reported it in Az-Zuhd no: (3820); and Bayhaqee in Shu'ab no: (2/387), and Abu Nu'aym in al-Hilyah no: (2/97)

enjoy in this life. And this is similar to His statement:

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah – the Mighty and Sublime), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting. And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn". [Ta-Ha: 131-132]

I beseech Allah – the Mighty and Sublime – to grant our Muslim brothers and us good and praiseworthy end.

And Allah, the Exalted, said:

"Therefore, treat not the orphan with oppression, And repulse not the beggar"

## Commentary

The author - may Allah shower blessings on him - mentioned among the glorious verses he brought under the Chapter of Compassion for the Poor, the orphans and those similar to them the Statement of Allah, the Exalted:

"Did He not find you (O Muhammad) an orphan and gave you a

refuge? And He found you unaware (of the Qur'an, its legal laws, and Prophethood, etc.) and guided you? And He found you poor, and made you rich (self-sufficient with self-contentment, etc.)? Therefore, treat not the orphan with oppression, And repulse not the beggar; And proclaim the, Grace of your Lord (i.e. the Prophethood and all other Graces)." [Duha: 6-11].

The object of discourse in His statement: "Did He not find you..." was to the Prophet \$\mathbb{Z}\$. So, Allah – the Mighty and Sublime - established in these verses that the Prophet \$\mathbb{Z}\$ was an orphan because he grew up without a father or a mother. Hence, his grandfather, Abdul Muttalib, provided for him but he died when he \$\mathbb{Z}\$ was eight years old after which he \$\mathbb{Z}\$ came under the guardianship of his uncle, Aboo Taalib.

He saws an orphan and he would look after the flocks of the people of Makkah for few karats; that is, insignificant amount of Dirham. There was no prophet except he watched over some flocks. Thus, the first task of every prophet who was sent was animal husbandry, so that they would know and get used to guardianship and good leadership. So, Allah – the most High – chose sheep as their subjects because a shepherd would be calm, kind and merciful since he is guarding weak livestock in contrast to the herdsmen of camels. The camel herdsmen are usually harsh, rash and uncouth because the camels are also uncouth, tough and insolent.

So he grew up as an orphan. Then Allah – the Mighty and Sublime – conferred honour upon him by facilitating a righteous wife for him, and she was the mother of the believers, Khadeejah (may Allah be pleased with her). He married her at twenty-five while she was forty. She was wise, intelligent and upright. Allah provided him all his children through her except Ibrahim who was from his slave-girl gifted to him, Maariyah the Copt. The important point is that Allah – the Mighty and Sublime - enabled him to marry her (may Allah be pleased with her) and she took his affairs upon herself. The Prophet did not marry any other woman until her death.

Then, Allah - the Mighty and Sublime - honoured him with prophethood. The first stage of revelation was experiencing true

dreams in his sleep. When he streams, it would manifest clearly like the break of dawn during its day because a good dream is one of the forty-six parts of prophethood. So he began to call to the path of Allah – the Mighty and Sublime -; he streams gave glad tidings, warned people and they followed him. So this orphan who used to look after flocks of sheep became a leader of a nation, and it is the greatest of nations. So he became their shepherd, upon him be Peace and Blessing, a shepherd for humanity and this nation (of Islam).

Allah - the Mighty and Sublime - says:

"Did He not find you (O Muhammad) an orphan and gave you a refuge?" [Duha: 6].

That is, He – the Mighty and Sublime - accommodated you after He made you an orphan. Likewise, He provided you with someone who would shoulder your concerns until you flourished and blossomed. And Allah – the Mighty and Sublime – bestowed a favour upon you with the Great Message.

"And He found you unaware (of the Qur'an, its legal laws, and Prophethood, etc.) and guided you?" [Duha: 7].

He found you unaware; that is, without knowledge as Allah – the Mighty and Sublime - said in another verse:

"Neither did you (O Muhammad) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand" [Al-Ankabuut: 48].

And He - the Mighty and Sublime - said:

"And taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad)." [Nisaa: 113].

And He – the Mighty and Sublime - said:

"You knew not what is the Book, nor what is Faith" [Shuurah: 52].

But with this great Book, he see became knowledgeable with a complete faith, may the Peace and Blessings of Allah be upon him. He found you unaware; that is, without knowledge but He – the Mighty and Sublime - guided him see.

With what did He – the Mighty and Sublime - guide him? He – the Mighty and Sublime - guided him with the Qur'an.

"And He found you poor," that is, a poor person "and made you rich (self-sufficient with self-contentment, etc.)?" Allah enriched you and granted you conquests until he could distribute wealth and gave to people. Once, he bestowed a flock of sheep that filled a valley to a man, and he would give out gift as one who does not fear penury, may the Peace and Blessings of Allah be upon him.

Then you should ponder over His – the Mighty and Sublime - words:

"Did He not find you (O Muhammad ﷺ) an orphan and gave a refuge?"

Allah did not say: 'And gave you a refuge'; rather, he said: "and gave a refuge?"

"And He found you unaware (of the Qur'an, its legal laws, and Prophethood, etc.) and guided?" He did not say: 'And guided you'.

"And He found you poor, and made rich (self-sufficient with self-contentment, etc.)?"

He did not say: 'And made you rich'.

Why?

There are two propositions; one is literal while the other is abstract.

As for the literal sense, it is in order to match with the rhythm of the ends of the verses as Allah – the Mighty and Sublime - said:

By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord (O Muhammad ﷺ) has neither forsaken you nor hated you. And indeed the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased. [Duha: 1-5].

Each verse ends with an Alif. So in His statement "Did He not find you (O Muhammad ﷺ) an orphan and gave a refuge?" (Duha: 6), the format would be different if He had said, 'so He gave a refuge to you'. Equally, if He had said, 'He found you unaware so He guided you' and 'He found you poor and made you rich', the format would be different, but He rendered all the verses in the same layout.

The second proposition is the morale, which is more significant; "Did He not find you (O Muhammad 🕸) an orphan and gave a refuge?" (Duha: 6), did Allah give a refuge to him alone or He gave refuge to him and his Ummah? The second option is the answer. Allah - the Mighty and Sublime - gave him refuge, and through him He gave refuge to a lot of nations which none knows their count except Allah - the Mighty and Sublime. And "And He found you unaware (of the Qur'an, its legal laws, and Prophethood, etc.) and guided?" (Duha: 7) did Allah - the Mighty and Sublime - guide only him? No, He guided great nations with him till the Day of Resurrection. And "And He found you poor, and made rich (self-sufficient with self-contentment, etc.)?" (Duha: 8) did Allah enrich him alone? No, Allah - the Mighty and Sublime - enriched him and enriched others through him. How many were the great victories granted to the Ummah of Islam! "Allah has promised you abundant spoils that you will capture, and He has hastened for you this..." [Fath: 20]. So, Allah - the Mighty and Sublime - granted them victory with Muhammad \$\mathbb{x}\$.

Therefore, has Allah – the Mighty and Sublime - not seen you as an orphan and He – the Mighty and Sublime - gave you a refuge, and through you gave others a refuge? And He found you unaware and

he guided you, and guided others through you. And He – the Mighty and Sublime - found you poor and enriched you and enriched others through you. That was the condition of the Messenger of Allah, may the Peace and Blessings of Allah be upon him. Then He – the Mighty and Sublime - said:

"Therefore, treat not the orphan with oppression..."

Remember when you were also an orphan, so do not subjugate an orphan, but facilitate his affairs for him. When he cries, console him; when he is angry, delight him; and when he is tired, lighten (his work) for him.

"Therefore, treat not the orphan with oppression. And repulse not the beggar"

It is evident from the context of the verses that the indicated beggar is he who asks for money, saying 'give me money'. So never repulse him for Allah – the Mighty and Sublime - says:

"And He found you poor, and made rich (self-sufficient with self-contentment, etc.)?"

So, never turn a beggar away after Allah – the Mighty and Sublime - has made you rich. Remember your state when you were also poor, so do not rebuff a beggar.

Besides, the intended beggar may be the one who asks for money or the one who seeks for knowledge. Hence, do not spurn the one who asks for knowledge; rather you should be pleased to meet him because he would only come asking out of need and fear of Allah, the Mighty and Sublime. Therefore, never rebuff him except he goes to extreme, then you are not blameworthy for turning him away.

Perhaps, you enlighten him but he keeps probing every issue, 'why is this prohibited?' and 'why is that permitted?' Why did Allah – the Mighty and Sublime - prohibit *Riba* and permit trading? Why did Allah – the Mighty and Sublime - prohibit a foster-mother (for the foster-son)? And other similar statements. So this is a person exceeding bounds, so you can snub him and you are not in the wrong if you get angry at him.

This is similar to what the Prophet 1 did when an Ansaari man had a dispute with Zubayr bin Awwam (may Allah be pleased with him) over a valley that contains a torrential stream. They were at variance because Zubayr's plot was before his, but he told Zubayr (may Allah be pleased with him) not to prevent the water from flowing to his farm. However, Zubayr (may Allah be pleased with him) declared that he was first, and hence more entitled to it. So they differed and took the matter to the Messenger of Allah & who said: 'O Zubayr, take water, and pass it to your neighbour'. That is the right judgement. But the Ansaari man said, 'Is it because he is the son of your paternal aunt, O Messenger of Allah'? This statement was borne out of anger, and refuge is with Allah. Zubayr bin Awwam (may Allah be pleased with him) was the son of Safiyyah the daughter of Abdul Muttalib, hence she was a paternal aunt of the Messenger of Allah 186. He said, 'Is it because he is the son of your paternal aunt? So the Prophet # became angry and said: 'O Zubayr, use the water until it gets to the wall, then you can give your neighbor access to it'(1).

The point is that you should not repulse the knowledge seeker, but meet him with pleasure and teach him until he comprehends especially in this time of ours. Many people ask you questions whereas their minds are not with you, thus you answer them but they comprehend wrongly. Then he goes around telling people that a particular scholar has given this religious verdict. Hence, you must not leave anyone who comes asking until you are sure he understands.

"And proclaim the Grace of your Lord".

You should proclaim what Allah has granted you of Grace; say: *Alhamdulillaah*, Allah – the Mighty and Sublime - has blessed me with knowledge, He has enriched me with wealth, He – the Mighty and Sublime - has blessed me with a child and similar statements.

There are two ways of proclaiming the bounties of Allah – the Mighty and Sublime: speaking with the tongue or expressing it with the limbs.

<sup>1</sup> Al-Bukhaari reported it in the Book of Allowing Water and Share-tenancy, the Chapter of Allow the Passage of Water no: (2360); and Muslim in the Book of Excellence, the Chapter of the Obligatory of following the Messenger of Allah & no: (2357)

You declare it on the tongue by saying, for instance: 'Allah – the Mighty and Sublime - has favoured me with His bounties; I was poor and He made me rich, I was unknowledgeable then He taught me' and similar statements.

You express this with the limbs by conspicuously displaying His bounties upon you. If you are rich never wear garments of the poor, but outfits that befit your status. Likewise, let people see the bounties of Allah – the Mighty and Sublime - upon you in your choice of house, vehicle and every other aspect of life because this is part of proclaiming the Glory of Allah.

Equally, if Allah – the Mighty and Sublime - has endowed you with knowledge, you should communicate it to people and teach them, for they are in need.

May Allah – the Mighty and Sublime - make us and the rest of the Muslims attain success for what He – the Mighty and Sublime - may love and find pleasing.

Allah, the Exalted, also said:



"Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly), And urges not the feeding of Al-Miskîn (the poor)" [Mauun: 1-3].

# Commentary

Among other verses enjoining kindness to the orphans and other weak people, the author - may Allah shower blessings on him - also brought Allah's statement:

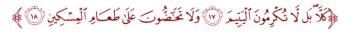
"Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly), And urges not the feeding of Al-Miskîn (the poor)" [Mauun: 1-3].

'Have you not seen?' Scholars say the meaning is 'inform me'. That is, tell me about the condition of this man and what will happen to him.

'Ad-Deen' is recompense. That is, he belies the recompense and the Last Day, and will not believe in it. One of his attitudes is that he repulses the orphans; that is, he turns them away violently in a cruel manner, without mercy.

"And urges not the feeding of Al-Miskîn." That is, he does not charge people to feed the poor and he will not do it himself. The condition of this fellow is the worst state of affairs, and refuge is with Allah. If he had really believed in the Last Day, he would have been merciful to those whom Allah has decreed their mercy, and he would have enjoined others to feed the poor.

Allah - the Mighty and Sublime - says in Soorah Al-Fajr:



"Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)! And urge not on the feeding of Al-Miskîn (the poor)!" [Verses 17-18].

These verses are deeper than the ones in Soorah Al-Mauun because Allah – the Mighty and Sublime - says here:

"You treat not the orphans with kindness and generosity". And honouring him is better than wuquf without honour or insult, so it is compulsory to honour the orphan.

So ponder on the verses again:

"Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)! And urge not on the feeding of AlMiskîn (the poor)!"

The lot of a poor person is feeding and meeting his needs; as for the orphan, it is kind treatment. If the orphan is rich, he should be honoured because of his lonesomeness, but he does not need a provision of food because of his affluent status. However, if he is poor, he will be well-treated for his being lonely and provision will be provided for him because of his poor state. Regrettably, most people do not attach importance to this.

You must know that kindness to the weak, orphans and minors fill the hearts with mercy and leniency, and it is a means of turning to Allah – the Mighty and Sublime. None will realize this fact except he who has engaged in it. The right attitude is mercy to minors, orphans and the poor until that engenders empathy, compassion and mercy in your heart. 'Verily Allah shows mercy to those who show mercy to others among the slaves of Allah'(1).

We ask Allah – the Mighty and Sublime – to cover us and the Muslims with His Mercy and Bounties.

Verily He – the Mighty and Sublime - is Ever Bountiful and Most Generous.

#### Hadeeth 260

وَعَنْ سَعْد بْنِ أَبِي وَقَّاصٍ رَضِي الله عَنْهُ قَال: كُنَّا مَعَ النَّبِيِّ شِتَةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ ﷺ: اطْرُدْ هؤُلاَءِ لاَ يَجْتَرِئُونَ عَلَيْنَا، وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ وَرَجُلٌ مِنْ هُذَيْلٍ وَبِلالٌ وَرَجُلاَنِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ أَنَا وَابْنُ مَسْعُودٍ وَرَجُلٌ مِنْ هُذَيْلٍ وَبِلالٌ وَرَجُلاَنِ لَسْتُ أُسَمِّيهِمَا، فَوَقَعَ فَا نَفْسِ رَسُولِ الله ﷺ مَا شَاءَ اللهُ أَنْ يَقَعَ، فَحَدَّثَ نَفْسَهُ، فَأَنْزَلَ اللهُ تَعَالَى: وَلاَ تَطُرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ [الأَنْعَام: ٢٥] رَوَاهُ مسلم.

<sup>1</sup> Al-Bukhaari reported in the Book of Funerals no: (1283); and Muslim in the Book of Funerals, the Chapter of Crying Over the Death no: (923)

Sa'd bin Abu Waqqas reported: Six of us were with the Prophet when the infidels said to him: "Drive these ones away, lest they should begin to venture against us." The six were, myself, Ibn Mas'ud, a man of the Hudhail tribe, Bilal and two other men whose names I don't know. Messenger of Allah thought what Allah wished him to think, and Allah revealed: "And turn not away those who invoke their Rubb, morning and afternoon seeking His Face." (6:52) [Muslim]

## Commentary

The author - may Allah shower blessings on him - reported from Sa'd bn Abee Waqqas (may Allah be pleased with him) that he said: We were with the Prophet ## a group of six (among us). This was in the early period of Islam in Makkah because Sa'd bn Abee Waqqas (may Allah be pleased with him) was among the first entrants to Islam; he (may Allah be pleased with him) accepted Islam, and a group of people accepted Islam with him.

It is known that one of the first persons to accept Islam was Aboo Bakr (may Allah be pleased with him), after Khadeejah (may Allah be pleased with her) and Waraqah bin Nawfal (may Allah be pleased with him).

One of these six people was Ibn Mas'ood (may Allah be pleased with him), who was a poor shepherd, and another was Bilaal bin Rabbah (may Allah be pleased with him), who was a possessed slave. They used to be with the Messenger of Allah  $\frac{1}{2}$ , sitting with him, listening to him and benefitting from what he had with him. Similarly, the disbelievers would sit with him  $\frac{1}{2}$ , so they told him: 'Drive these people away from us'. They said that as a mark of contempt for those who used to sit with the Messenger of Allah  $\frac{1}{2}$ .

So the Prophet  $\frac{1}{2}$  pondered over the matter, and Allah – the Mighty and Sublime - revealed:



"And turn not away those who invoke their Lord, morning and afternoon seeking His Face" [An' am: 52].

Therefore, Allah forbade him from driving these people away even though they are poor with no worth in the society. Nonetheless, they are valuable before Allah – the Mighty and Sublime- because they used to call on Him in the morning and evening. They would ask Allah – the Mighty and Sublime - for their needs, His Pleasure and Paradise, and seek refuge with Him – the Mighty and Sublime - from the blazing fire.

And they would supplicate to Him – the Mighty and Sublime – as a matter of worship, thus showing devotion to Him. The worship of Allah involves supplication. For instance in *Salah*, a person will say: 'O my Lord! Forgive me; Our Lord give us the good of this life so also in the Hereafter; peace on us and on the righteous slaves of Allah', and the likes of that. And verily, a slave is only worshipping Allah – the Mighty and Sublime - so as to earn His Pleasure.

And there is in His – the Mighty and Sublime - words: 'Seeking His Face' a note on sincerity, and that it has a great effect on the acceptability and quality of deeds in the Sight of Allah – the Mighty and Sublime. Thus a person's enhanced level of sincerity in his deed leads to greater pleasure of Allah – the Mighty and Sublime - and more rewards for him. How often do two persons observe the Salah next to one another, but the difference of their earned rewards and the acceptance of their deeds is comparable to the distance between the heavens and the earth? This is because of the disparity in their sincerity of purpose.

Hence, a person's responsibility is to make every effort to purify his intention for Allah in his acts of worship without hoping for the good of this world. Rather, he should only anticipate the Pleasure of Allah and His rewards, until he attains a lofty position before Allah – the Mighty and Sublime - in this life and the Hereafter with that.

At the end of the verse, Allah – the Mighty and Sublime - says:

"You are accountable for them in nothing, and they are accountable

for you in nothing, that you may turn them away".

That is, you are not answerable to them, and they are not answerable to you; the accountability of everyone lies with Allah who will recompense each person according to his deeds.

"That you may turn them away, and thus become of the Zâlimûn (unjust)." [An' am: 52].

The letter 'Faa' in 'Fatakuun' (and thus become) goes back to 'Fataturadahum' ('that you may turn them away') not 'Ma alayka' ('you are accountable for them in nothing'). So this matches His statement:

"You are accountable for them in nothing, and they are accountable for you in nothing"

And "and thus become of the Zâlimûn (unjust)" goes with His – the Mighty and Sublime - statement:

"And turn not away those who invoke their Lord, morning and afternoon seeking His Face".

That is, if you turn them away, you will be one of the wrongdoers.

It is derived from this Hadeeth that a person's sitting partners must be people of excellent character, those who call on Allah – the Mighty and Sublime – in the morning and evening, seeking His Face. He should not busy himself sitting with the chiefs, the nobles, the leaders, the ministers and the judges; this is not necessary except it holds a benefit. For instance, he wants to enjoin good on them or forbid them from evil, or explain to them the affairs of the Ummah which are hidden to them. This is good and beneficial.

Hence, a slave will not be praised for simply sitting with them in order to earn status for the privilege of sitting with the elders, the ministers, the leaders, the governors. He can only be praised for sitting with those who fear Allah – the Mighty and Sublime - the rich people among them or the poor, the despised or the noble. The focus of everything must be the Pleasure of Allah – the Mighty and Sublime, and loving those who love Him– the Mighty and Sublime.

Whoever allies himself with those who Allah befriends and takes those who Allah opposes as enemies has indeed tasted the sweetness of the faith; he loves for the sake of Allah – the Mighty and Sublimeand hates for the sake of Allah.

We beseech Allah to make you and us like that, and bestow His Mercy on us, for He is the Bestower.

May Allah – the Mighty and Sublime - exalt the mentioning of Muhammad, his household and all his companions.

#### Hadeeth 261

وَعَنْ أَبِي هُبَيْرَةَ عَائِذِ بن عَمْرِو الْمُزَنِيِّ وَهُو مِنْ أَهْلِ بَيعةِ الرِّضْوَانِ رَضِيَ الله عَنْهُ، أَنَّ أَبَا سُفْيَانَ أَتَى عَلَى سَلْمَانَ وَصُهَيْبٍ وَبِلالٍ فِي نَفَرٍ فَقَالُوا: مَا أَخَذَتْ سُيُوفُ الله مِنْ عَدُوِّ الله مَأْخَذَهَا، فَقَالَ أَبُو بَكْرٍ نَفَرٍ فَقَالُوا: مَا أَخَذَتْ سُيُوفُ الله مِنْ عَدُوِّ الله مَأْخَذَهَا، فَقَالَ أَبُو بَكْرٍ رَضِيَ الله عَنْهُ: أَتَقُولُونَ هذَا لِشَيْخِ قُرَيْشٍ وَسَيِّدِهِمْ؟ فَأَتَى النَّبِيَّ عَنْ، فَقَالَ: «يَا أَبَا بَكْرٍ لَعَلَّكَ أَغْضَبْتَهُمْ؟ لَئِنْ كُنْتَ أَغْضَبْتَهُمْ لَقَدْ أَلله أَغْضَبْتَ رَبَّكَ » فَأَتَاهُمْ فَقَالَ: يَا إِخْوَتَاهُ آغْضَبْتُكُمْ؟ قَالُوا: لا، يَغْفِرُ الله لَكَ يَا أَخْصَبْتَ رَبَّكَ » فَأَتَاهُمْ فَقَالَ: يَا إِخْوَتَاهُ آغْضَبْتُكُمْ؟ قَالُوا: لا، يَغْفِرُ الله لَكَ يَا أُخَىّ. رَوَاهُ مُسْلِم .

'Aidh bin 'Amr Al-Muzani & reported: Abu Sufyan passed by Salman, Suhaib and Bilal and some other Companions (&). They said to him: "Did not the swords of Allah exact their due from the foes of Allah?" Abu Bakr & said to them: "Do you speak like this to the chief of the Quraish and their master?" Then he

went to the Prophet  $\frac{1}{2}$  and related this to him. He  $\frac{1}{2}$  said, "Abu Bakr, perhaps you have angered them. If so, you have angered your Rubb". Abu Bakr went back to them and said: "Brothers, did I offend you?" They replied: "No. May Allah forgive you, brother." [Muslim]

#### Commentary

The author - may Allah shower blessings on him - mentioned the issue of the weak and the poor, and the obligation of their kind treatment, compassion and benevolence towards them. Abu Sufyaan (may Allah be pleased with him) passed by Salmaan, Suhayb and Bilaal, may Allah pleased with all of them. These three persons were all manumitted slaves. Suhaib was a Roman, Bilaal, Ethiopian while Salmaan was a Persian. So he walked past them and they said: 'Did not the swords of Allah exact their due from the foes of Allah?' They meant that they have not done as much as what their masters did to them, those who used to punish and harm them because of the Religion of Allah.

Perhaps, Aboo Bakr (may Allah be pleased with him) met them on this discussion, so he said: 'Do you speak like this to the chief of the *Quraysh* and their master?' Then he went to the Prophet and related this to him. He said, 'Aboo Bakr, perhaps you have angered them. If so, you have angered your Lord', that is, if you had angered these people, despite the fact that they were worthless slaves among people, then you have angered your Lord. So Aboo Bakr (may Allah be pleased with him) went back to them and said: 'Brothers, did I offend you?' They replied: 'No. may Allah forgive you, O Aboo Bakr'.

This shows that it is not permissible for one to look down on poor people and those considered insignificant in the society because the real worth is a person's worth before Allah as He – the Mighty and Sublime - has said:

"... Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa..." [Hujurat: 13].

It is necessary for one to lower his wings to the believers even if they possess no prestige (in the society). This was Allah's command to His Prophet ﷺ when He − the Mighty and Sublime - said:

"And lower your wings for the believers (be courteous to the fellow-believers)." [Hijr: 88].

Similarly, this hadeeth contains evidence of Aboo Bakr's exceptional piety (may Allah be pleased with him), and his striving to absolve himself from blameworthy acts. It is expected, rather obligatory, for a person to seek acquittal from the one he has offended by means of speech or action, usurping his wealth or abusing him in this world before the victim seeks requital from him on the Day of Resurrection. The victim will claim his right in the Hereafter if he does not get it in this world. He will take the noblest and most cherished possessions of the offender, his good deeds, as his needs demand.

The Prophet # had said: 'Whom do you regard as a bankrupt amongst you?' They replied, 'the one with no Dirham or Dinar'. He # however said: 'A bankrupt is he who comes on the Day of Resurrection with excellent deeds the likes of mountains. He will come with them, but he had beaten this fellow (in the world) and had abused that fellow; he had usurped the wealth of this. So, one person will take from his good deeds so also is another. If there remains of his good deeds fine if not the bad deeds of his victim will be heaped on him, and he will be thrown into the hell'(1).

#### Hadeeth 262, 263 and 264

وَعَنْ سَهْلِ بِنِ سعدٍ رَضِيَ الله عَنْهُ قَالِ: قَال رَسُولُ الله ﷺ: «أَنَا وَكَافِلُ

<sup>1</sup> Muslim reported it in the Book of Goodness to Parents and Joining Ties, the Chapter of Prohibition of Oppression no: (2581)

الْيَتِيمِ فِي الجَنَّةِ هكَذَا» وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى، وَفَرَّجَ بَيْنَهُمَا. رواه الْبُخَارِي .

Sahl bin Sa'd seported: Messenger of Allah said, "I will be like this in Jannah with the person who takes care of an orphan." Messenger of Allah serised his forefinger and middle finger by way of illustration. [Al-Bukhari]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: "كَافِلُ الْيَتِيمِ لَهُ أَوْ لِغَيْرِهِ أَنَا وَهُوَ مَالِكُ بْنُ أَنْسٍ إِللَّهَ بَابَةِ وَالْوُسُطَى. رَوَاهُ مُسْلم .

Abu Hurairah reported: Messenger of Allah said, "He who takes care of an orphan, whether he is his relative or a stranger, will be in Jannah with me like these two." The narrator, Malik bin Anas raised his forefinger and middle finger for illustration. [Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَةُ وَاللَّقْمَتَانِ إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ» متفقٌ عَلَىه.

Abu Hurairah & reported: Messenger of Allah & said, "A Miskin (needy) is not the one who can be turned away with a date-fruit or two, or a morsel or two. The true Miskin is one who, despite his poverty, abstains from begging." [Al-Bukhari and Muslim]

# Commentary

The author - may Allah shower blessings on him - reported on the authority of Sa'd bn Abee Waqqas (may Allah be pleased with him)

that the Prophet said: 'I will be like this with he who takes care of an orphan'. So the Messenger of Allah are raised his forefinger and his middle one as a way of illustration.

The forefinger, which is between the thumb and the middle finger, is called 'As-Sabbabah' because one points it when cursing. So when one curses, he will point the finger and continue the act.

It is also called 'As-Sabahah' because it is pointed during Tasbeeh. Hence, a person will point it between the two prostrations on Salah while saying: Rabi 'gfrlee war'hamnee (O Lord, forgive me and have mercy on me). Every time one supplicates, he raises the forefinger, directing it to Allah, who is above the heavens. Likewise, a person points it during Tashahhud, when saying: 'Peace on you O you Prophet, peace on us; O Allah exalt the mention of Muhammad, O Allah shower blessing on Muhammad'. In every supplication, he points the forefinger to indicate Allah's High Position and His Oneness, the Mighty and Sublime.

The Prophet separated the two fingers in the *Hadeeth*. That is, he brought them together then split them to show that the one who caters for an orphan will be close to him in Paradise.

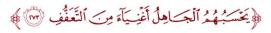
There is evidence encouraging taking care of orphans, which encompasses that which will benefit them in their religious and worldly endeavour. The religious aspect includes training, guidance, teaching and similar matters while the worldly benefits are in the form of food, drink and shelter.

The limit of orphanage is the age of maturity. So when he attains puberty, the tag is removed from him. He would be considered an orphan before maturity if he had lost his father, but not his mother.

The other Hadeeth that follows the preceding also contains the reward of the one who shoulder the responsibilities of an orphan.

As for the third Hadeeth, the Messenger of Allah said: 'A needy is not the who can be turned away with a date fruit or two, or a morsel or two. The true *Miskin* is he, despite his being poor, refrains from begging'.

That is, a *Miskin* is not a mendicant, who people give money and turn away with a morsel or two; That is, when you give him a morsel or two, or a date or two, you turn him away. The real *Miskin* is he who refrains from begging as Allah – the Mighty and Sublime - said:



"The one who knows them not, thinks that they are rich because of their modesty" [Baqarah: 273].

This is the real *Miskin*. He would neither ask nor make his condition known to require donation. This is similar to the saying of the common people: 'A self-sufficient person who is not known'. This is the *Miskin* that requires sympathy, kindness, visitation and ameliorating his situation.

Similarly, it contains suggestion that the *Miskin* should remain patient and hope for way out from Allah – the Mighty and Sublime. He should not extend his hands to beg people, whether they give him or not, because he will be forsaken (by Allah) if he relies on a creature. This has been reported in a Hadeeth; 'Whoever ties anything, will be made to rely on it<sup>(1)</sup>'. You will forget the Creator if you rely on a created being; rather, direct your affairs to Allah – the Mighty and Sublime. You should place your hope, fear, trust and reliance on Allah, and He – the Mighty and Sublime - will suffice you.



"And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose" [Talaaq: 3].

Whatever Allah – the Mighty and Sublime - has decreed (for you) will reach you, nothing can avert or take it away.

Hence, the poor must exercise patience and refrain from begging people except in a case of dire necessity; when dead animal is permissible for him (to eat), asking becomes permissible for him.

<sup>1</sup> Tirmidhee reported it in the Book of Medicine, the Chapter of Dislike for Tying Objects no: (2072)

In the absence of such, refrain from asking people even if that will necessitate eating crumbs or a slice of date.

A person will continue requesting from people unremittingly until no flesh will remain on his face on the Day of Resurrection, refuge is with Allah, because he had sawed his face for people (to devour) while he was on earth. Thence, rich people who persist in asking people are disparaged. Thousands of old (and new) currencies, gold and silver will be found in the possession of such individuals after their demise.

If you see these people, you will assume they are the poorest of people but they harm people by asking them for alms. They beg people who may be penniless simply because they want houses, cars and clothing similar to the rich. This is sheer stupidity. 'He that feigns sufficiency with what he does not possess is like someone who puts on two pieces of cloths of falsehood'(1). Be content with what Allah – the Mighty and Sublime - has provided for you. If you are poor or rich, it is in accordance with your state.

But it will be a great mistake to imitate the rich, seeking to own a stately car, a grandiose house, a good furnishing, then you set out asking people. This may be before you acquire those desired possessions, or after then you ask for donations because you are indebted. This is a great mistake. Be content with what you have and what your Lord – the Mighty and Sublime - has granted you. Ask Him to grant you wealth that will not lead to transgression, wealth that will make you independent of people and suffice you.

We ask Allah for success and safety for you and us.

#### Hadeeth 265

وَعَنْهُ عَنِ النَّبِيِّ ﷺ: «السَّاعِي عَلَى الأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ الله» وَأَحْسَبُهُ قَال: «وَكَالْقَائِمِ الَّذِي لا يَفْتُرُ، وَكَالصَّائِمِ الَّذِي لا يَفْتُرُ، وَكَالصَّائِمِ الَّذِي لاَ يُفْطِرُ» متفقٌ عَلَيه.

<sup>1</sup> Muslim reported it in the Book of Clothing and Ornament no: (2130)

Abu Hurairah reported: The Prophet said, "One who strives to help the widows and the poor is like the one who fights in the way of Allah." The narrator said: I think that he added also: "I shall regard him as the one who stands up (for prayer) without rest and as the one who observes fasts continuously." [Al-Bukhari and Muslim]

## Commentary

The author - may Allah shower blessings on him - mentioned under this chapter, the Chapter on goodness to the orphans, the weak, the poor and their likes, the words of the Messenger of Allah : 'One who strives to help the widows and the poor is like the one who fights in the path of Allah'. The narrator added: I think that he also added: 'Like one who stands up (for prayer) without rest and as the one who observes fasts continuously'. The one who strives to help them is he who shoulders their responsibilities, their provisions and other necessities.

Widows are usually without a breadwinner, whether male or female, while the *Masakin* are the poor. And from this is a person supporting and hustling for the members of his family, and a family with no earning. Thus whoever strives to help them and shoulder their responsibilities, sweating for the widows and the poor, will be entitled to this promise. He will be like the one who fights in the cause of Allah, the one who stands up (for Prayer) without rest or the one who observes fasts without break.

This hadeeth shows the ignorance of those who travel far and near, leaving their dependents at home with women, with no family provider. They will be left without care although they are in need of sustenance, guardianship among other things. You will see these people wandering about in the villages and at times in the cities without any rational motive, but some concocted feelings. They assume that this is better than staying with their family to train and educate them.

This thinking is a mistake. Indeed, their stay with their family,

training their kids, boys and girls, their wives and other relatives is better than their action. They go out thinking they are guiding people while they abandon their dependents, who are more entitled to their company and guidance, at home. Hence, Allah – the Mighty and Sublime - says:



"And warn your tribe (O Muhammad) of near kindred" [Shuara: 214].

So he se began with his near kindred before anyone else.

As for he who goes out inviting to the path of Allah for a day or two, or similar period, and returns to his family as soon as possible, there is nothing wrong with this, he is on a good path. Our discussion is about those who leave their dependents for four or five months, or a year; they abandon them for the weather and wind to batter them. There is no doubt that this is due to their deficiency in understanding the Religion of Allah – the Mighty and Sublime.

The Prophet **%** has indeed said: 'Whomever Allah wishes well, He makes him understand the Religion' (1).

The one with the understanding of the Religion is he who has knowledge of the issues and he is credited with it. Likewise, he knows how to enter 'the houses through their doors' in order to discharge his obligations.

#### Hadeeth 266

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُمْنَعُهَا مَنْ يَأْتِيهَا، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ فَقَدْ عَصَى اللهَ وَرَسُولَهُ»

<sup>1</sup> Al-Bukhaari reported in the Book of knowledge no: (71); and Muslim in the Book of Zakât, the Chapter of Prohibition from Asking no: (175)

رَوَاهُ مسلم

Abu Hurairah reported: The Prophet said, "The worst food is the food of the marriage banquet from which those are left out who would like to come; and to which those are invited who refuse to come. He who rejects an invitation disobeys Allah and His Messenger." [Muslim]

## Commentary

The author - may Allah shower blessings on him – reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet # said: 'The worst food is the food of marriage banquet from which are left out those who would like to come; and to which are invited who refuse to come. He who rejects an invitation disobeys Allah and His Messenger'.

His words \*\*, 'The worst of food is the food of Waleemah...'. The implied meaning of Waleemah here is a marriage banquet, and it may encompass every occasion to which people are invited. Further explanations on that will come when discussing the rulings - Insha Allah.

Then, he explains the feast with worst food as banquet to which the invitees would refuse to come and those who would like to come will be left out. This implies that the rich are invited, although they do not honour invitations because their wealth is sufficient for them. However, the poor ones, who would have loved to come, are prevented from the feast. Such feast does not earn one closeness to Allah because the poor who are in need of it are not invited; rather, they only invited the wealthy.

The Islamic ruling on a feast, especially a marriage feast, is *Sunnatun Muakkadah*, an Emphasized Sunnah. The Prophet said to Abdur-Rahman bin Awf (may Allah be pleased with him): 'Celebrate (your marriage) even if it is by slaughtering a goat'. So the Prophet

ordered him to host a feast. He said: '...even if it is by slaughtering a goat<sup>(1)</sup>' that is, even if it is with something small. A goat is small in relation to Abdurrahman bin Awf for he was one of the wealthy personalities.

His words **%**, 'Whoever does not honour the invitation has disobeyed Allah and His Messenger' points to the fact that accepting invitation to a marriage feast is compulsory; forsaking it could only have been a sin if it is compulsory.

But, a number of conditions must be met:

First Condition: The host must be a Muslim. It is not compulsory to honour the invitation if he is not a Muslim, but it is permissible to attend especially if a benefit is attached to it. For instance, there is no sin in attending if a disbeliever invites you to his wedding feast particularly if there is an attached benefit like endearing Islam to him. It has been authentically reported that a Jew in Madeenah invited the Prophet (to a banquet) and he honoured it. He made a loaf of bread from barley and rancid butter(2); that is, decomposing fat.

However, the host's rectitude, a consequence of virtuous character, is not a condition. Hence, it is permissible to accept the invitation of a sinner. For instance, a person who rarely observes the Prayer with the congregation, shaves his beard or smokes invites you, honour his invitation as you would have honoured those who are free from these sins.

However, if rejecting the invitation will put him to shame and make him quit the sin, which has become a habit, then it ceases to be an obligation due to this benefit. Otherwise, you should accept his invitation because he is a Muslim.

The Second condition: The wealth of the host must be pure. If he earns his living through prohibited means, such as the one consuming *Riba*, do not honour his invitation because his wealth is tainted. It is necessary for one to avoid eating from someone whose source

<sup>1</sup> Al-Bukhaari reported it on the Book of transactions no: (2038); and Muslim in the Book of Marriage no: (1427)

<sup>2</sup> Al-Bukhaari reported it in the Book of Transactions no: (2069)

of wealth is *haram*, although that is not prohibited. The Prophet  $\frac{1}{2}$  dined with the Jews, although they used to consume and transact in *Riba*. But caution dictates that one should not eat from the one whose wealth is haram.

However, if a part of his wealth is haram, he engages in permissible and impermissible businesses, then there is no blame in honouring his call. You do not need to exercise restraint because most people nowadays are not safe from *haram* earnings. Some people cheat in transactions and end up with *haram* earnings, and some engage in acts of *Riba*. A number of employees do not discharge their responsibilities. He will resume late or come early only to leave before the close of business. The earnings of this set of people are not pure. In fact, they are devouring *haram* because they failed to carry out their duties. This is because he is bound by a contract with the government that he, for instance, will be at work for a duration. If you were to investigate people today, you will certainly discover that the incomes of many of them contain a smoke of *haram*.

The Third Condition: There is nothing impermissible in the feast. Otherwise, it is not obligatory to accept such invitation. For instance, you know that musicians will be present, or Hashish and cigarette will be available to smoke. In this case, it is not compulsory to attend except you have the ability to correct the wrongdoing. Then it becomes compulsory for you to attend for two reasons:

The First Reason: Putting an end to the evil.

The Second Reason: Honouring the invitation.

If your presence will not prevent the evil, then it is prohibited for you to attend.

The Fourth Condition: The invitee is specifically invited. This means that he was particular about him saying, 'O so and so, I am inviting you to my wedding feast'. It is not obligatory to attend if he is not specific; perhaps, he says: 'O people we have a wedding feast, please attend'. This is a general invitation and he has not named you specifically.

So, it is necessary for the host to identify him, otherwise it is not obligatory.

Then it is required of one to honour all invitations, because it is one of the rights of a Muslim on another Muslim, except there is overriding benefit in abstaining from it. In such instance, follow what the benefit dictates.

#### Hadeeth 267

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﷺ قَال: «مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيامَةِ أَنَا وَهُوَ كَهَاتَيْنِ " وَضَمَّ أَصَابِعَهُ. رَواه مُسلم . «جَارِيَتَيْنِ الْيُيْنِ . إِنْتَيْنِ.

Anas reported: The Prophet said, "Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this." Messenger of Allah injoined his fingers illustrating this. [Muslim]

## Commentary

This Hadeeth illustrates the excellence of supporting ones' daughters because girls are minors, weak and despised. Usually, her family does not take interest in her or show any concern for her. Hence, the Prophet said: 'Whoever supports two girls until they attain maturity, he and I will come on the day of resurrection like this'. Then the Messenger of Allah joined two of his fingers— the forefinger and the middle finger. The meaning of that is that he will be a companion to the Messenger of Allah in Paradise for supporting two girls; that is, two daughters, two sisters, or others. He will be with the Prophet in Paradise and he seemplified this by joining two of his fingers.

This support encompasses shouldering the provision of the body such as clothing, food, drink, shelter, bed and similar things. In addition, it includes nourishment of the soul through education, imparting good manners, counsel, enjoining good and forbidding evil and similar matters.

So it is deduced from this and the previous *Hadeeth* that it is necessary for one to pay attention to affairs that bring him closer to Allah – the Mighty and Sublime. He should not limit his consideration to what benefits him in this world; rather, he should take note of that but he must attach more importance to what will benefit him in the Hereafter.

His words **%**, 'until they attain maturity' means until they reach age of legal majority. This is at the age of fifteen, or at the time some other signs of maturity in a woman such as commencement of menstruation, appearance of pubic hair, or having wet-dreams are noticed even if that is before fifteen.

#### Hadeeth 268

وَعَنْ عَائِشَة رَضِيَ الله عَنْهَا قَالَتْ: دَخَلَتْ عَلَيَّ امْرَأَةٌ وَمَعَها ابْنَتَانِ لَهَا تَسْأَلُ، فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ عَلَيْنَا، فَأَخْبَرْتُهُ فَقَال: «مَنِ ابْتُلِيَ مِنْ هذِهِ البَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ» متفقٌ عَلَيه.

Aishah reported: A woman came to me with her two daughters. She asked me (for charity) but she found nothing with me except one date-fruit, so I gave it to her. She accepted it and then divided it between her two daughters and herself ate nothing out of that. She then got up and went out. When Messenger of Allah came in, and I narrated to him the story, he said, "He who is involved

(in the responsibility) of (bringing up) daughters, and he is benevolent towards them, they would become protection for him against Hell-fire." [Al-Bukhari and Muslim]

## Commentary

The author - may Allah shower blessings on him - then mentioned an amazing and extraordinary story from Aa'isha (may Allah be pleased with her). She said: 'A woman entered upon me asking and she had two girls with her'. This was because she was poor. She continued: 'She found nothing with me except a date-fruit' – one of the houses of the Prophet # had nothing but a date-fruit! She said: 'then I gave it to her and she divided it between her two daughters, she gave a half to each of them, and she did not eat anything from it.'

So, when the Prophet ## entered upon Aisha, she informed him of it because it is an outstanding and astonishing event. So, the Prophet ## said: 'He who is involved (in the responsibility) of (bringing up) daughters, and he is benevolent towards them, they would become protection for him against the Hell-Fire.'

His swords: 'He who is involved', the intent here is not any ordeal, but the intended meaning is 'whoever it has been predestined for'. As Allah – the Mighty and Sublime - said:

"And We shall make a trial of you with evil and with good, and to Us you will be returned" [Anbiyaa: 35].

Hence, whoever has been predestined to have two daughters and he treated them well, they will serve as a protection for him from the Hell-Fire on the Day of Resurrection. That is, Allah – the Mighty and Sublime - will screen him from the Hell by his kind treatment of the girls because female-daughters are weak, they are unable to fend for themselves and the one who works for a living is the man. Allah – the Mighty and Sublime - says:

## ﴿ الرِّجَالُ قَوْمُونَ عَلَى النِّسَآءِ بِمَا فَضَكَلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضِ وَبِمَآ أَنفَقُوا مِنْ أَمْوَلِهِمُّ اللَّهِ مُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means" [Nisaa: 34].

So, the one to spend on the family is the man. As for a woman, her concern is in the home; she sets it up, improves it for her husband, and trains her kids. The woman is not meant for the workplace or earnings except in the West and those who have been deceived into treading their path and imitating them. They make the woman similar to man in seeking means of livelihood by trading and office jobs where opposite genders intermingle. A woman's chance of success depends on her beauty, which is the practice in the West with their clones and followers.

But according to government decrees in this land of ours, praise to Allah and we ask Him to preserve this favour for us, it has prevented the womenfolk from taking up employment, whether in a public or private company, except in an establishment that naturally fits the nature of a woman.

We ask Allah – the Mighty and Sublime - to preserve these bounties such as girls' schools and the likes for us. Likewise, we ask Allah – the Mighty and Sublime – for steadfastness, increase the favour on it (our country), and prevent it from what nations are upon today of obnoxious free-mixing.

And from the benefits in this Hadeeth are:

One: there was nothing but a date-fruit in one of the houses of the Messenger of Allah ##, which accommodates the most beloved woman to him.

But today, in this country of ours, one of us will be presented with varieties of meals. Why is the world unlocked for us but shut for them? Is it because Allah – the Mighty and Sublime - loves us than they were? Nay, by Allah, they are more beloved to Allah – the Mighty

and Sublime - than we are; this is simply a favour of Allah - the Mighty and Sublime - which He grants to whomever He wishes. We are being tried with this comfort. This comfort has become a source of evil and corruption, merrymaking and ingratitude today until they transgressed (Allah's bounds), refuge is with Allah. We fear an evil backlash from Allah - the Mighty and Sublime - because many are not grateful for these blessings, rather they turn them into support to disobey Allah, Glorified is He and Exalted, we ask Allah - the Mighty and Sublime - for protection.

Two: It demonstrates the selflessness of the companions. Aa'isha (may Allah be pleased with her) had nothing with her except a date-fruit, notwithstanding she preferred to offer it to this deprived woman. Unfortunately today, we enjoy enormous prosperity but we turn beggars away if they approach us.

But in reality, our reason for rebuffing these beggars is because many of them are liars. A beggar will ask a person although he is richer than the latter. How often do we find people who make a living out of begging, hiding under the façade of beggary, leaving huge sum of money, in gold and silver value, banknotes and different currencies at the time of demise. These lies and deceptions are reasons which do not encourage giving to every beggar; they display outward appearance of the weak, disabled, imbecile or poor but they are liars.

Three: Another lesson from this Hadeeth is that there were poor companions as there were rich people among them. Allah – the Mighty and Sublime - said:

"Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work" [Zhukruf: 32].

Otherwise, some of us would not have employed the services of

others. If we have been of the same social status, and a person needs another to build him a house, for example, the latter may say: 'I should build a house for you? (Never) I am like you, I am also rich'. Also, when we want to make a door; someone will say: 'I will not do that, I am as rich as you are'. So these differences are responsible for some people serving others:

Men are to serve men whether nomads or city-dwellers They are for one another even if the servants are unaware

Even a rich trader, with his millions, is in the service of the poor. How? He will bring food, drinks, clothes and building materials and others, he imports them for the poor, and he will benefit from them. Thus men are in need of one another, they serve one another. That is wisdom from Allah – the Mighty and Sublime.

Four: Likewise, this Hadeeth evinces the excellence of the one who caters for girls with money, cloth, noble disposition or consideration for their souls because they are weak and deficient.

Five: We have earlier stated that the ones charged with spending are the men. Women are for the homes, looking after them, and other benefits that can only be handled by women such as girls' schools.

On the other hand, there is no doubt that engaging them as coworkers with men in workplaces, as witnessed in many Muslim countries, is a great blunder and plain evil. The Prophet had indeed said: 'The best of men's rows is the front and their worst is the rear; and the best of women's rows is the rear and the worst is the front' (1). Because the first row of the women is the closest to men, it becomes the worst, and their last row is the furthest from men, so it becomes the best.

See how we direct a woman to fall behind and distance herself from the Imam, which is aimed at keeping her further from men.

We beseech Allah to protect our Muslim brethren and us from the causes of His Anger and Punishment.

<sup>1</sup> Muslim reported it in the Book of Salat no: (330)

# Hadeeth 269, 270, 271 and 273

وعن عائِشة رضِي اللهُ عنها قالت: جَاءَتْنِي مِسْكِيْنَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُها ثَلاثَ تَمْرَاتٍ، فأَعْطَتْ كُلَّ واحِدَةٍ مِنْهُمَا تَمْرَةً وَرَفَعَتْ إلى فيها تَمْرَةً لِتَأْكُلَها، فاسْتَطْعَمَتْها ابْنَتَاها، فَشَقَّتِ التَّمْرَةَ التي كانت تُرِيدُ أَنْ تَأْكُلَها بينهُمَا، فأعْجَبني شَأْنُها، فَذَكَرْتُ الَّذي صَنَعَتْ لِرسُولِ تُرِيدُ أَنْ تَأْكُلَها بينهُمَا، فأعْجَبني شَأْنُها، فَذَكَرْتُ الَّذي صَنَعَتْ لِرسُولِ اللهِ صلَّى اللهُ عليه وسلم فقال: "إنَّ اللهَ قَدْ أَوْجَبَ لها بها الجنَّة، أو أَعْتَقَهَا بِهَا مِنَ النَّارِ» رواه مسلم .

'Aishah' reported: A poor woman came to me carrying her two daughters. I gave her three date-fruits. She gave a date to each of them and then she took up one date-fruit and brought that to her mouth to eat, but her daughters asked her that also. She then divided between them the date-fruit that she intended to eat. This (kind) treatment of her impressed me and I mentioned that to Messenger of Allah who said, "Verily, Allah has assured Jannah for her, because of (this act) of her," or said, "He has rescued her from Hell-Fire." [Muslim]

وَعَنْ أَبِي شُرَيحٍ خُوَيْلِدِ بْنِ عَمْرِو الْخُزَاعِيِّ رَضِيَ اللهُ عَنْهُ قَال: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ إِنِّي أُحَرِّجُ حَقَّ الضَّعِيفَيْنِ الْيَتِيْمِ وَالْمَرْأَةِ» حَديثٌ حَسَنٌ رَوَاهُ النَّسَائي بإِسْنَادٍ جَيِّدٍ.

Abu Shuraih Khuwailid bin 'Amr Al-Khuza'i & reported: The Prophet \* said, "O Allah, I declare inviolable the rights of two weak ones: the orphans and women." [An-Nasa'i]

وَعَنْ مُصْعَبِ بِنِ سَعِدِ بِنِ أَبِي وَقَاصٍ رَضِيَ اللهُ عَنْهُمَا قَال: رَأَى سَعْدٌ أَنَّ لَهُ فَضْلاً عَلَى مَنْ دُونَهُ، فَقَالَ النَّبِيُّ ﷺ: «هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلاَّ

# بِضُعَفَائِكُمْ» [رواه الْبُخَاري].

Mus'ab bin Sa'd bin Abu Waqqas reported: Sa'd considered himself better than his inferiors, so the Prophet said to him, "You are given help and provision because of your weak ones" [Al-Bukhari]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا؛ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَع، وَإِنَّ أَعْوَجَ مَا فِي الضِّلَعِ أَعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ، لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ » مُتَّفَقٌ عَلَيه .

Abu Hurairah reported: Messenger of Allah said: "Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women." [Al-Bukhari and Muslim]

## Commentary

These *Ahaadeeth* cover the preceding theme of kindness to the weak, orphans, girls, and the likes. The first Hadeeth of Aa'isha (may Allah be pleased with her) has a storyline similar to the previous Hadeeth. The earlier *Hadeeth* stated that Aa'isha (may Allah be pleased with her) gave her a date-fruit which she divided between her two daughters.

As for this Hadeeth, she gave her three pieces of date-fruit. Thus, she gave a date to each of her daughters and retained the third date for herself. She brought it to her mouth to eat, but her daughters asked her for that; that is, they wanted the date which she raised to her mouth. So, she did not eat it but divided the date-fruit into halves between

them; each daughter ate one and half date-fruits while the mother did not eat anything. Aa'isha mentioned what the woman did to the Messenger who said: 'Allah has assured her of Paradise, and has saved her because of it from the hell'. That is, Allah – the Mighty and Sublime - guaranteed her Paradise because of her extraordinary compassion for them.

Hence, this shows that compassion and kindness to young ones are means of entering the Paradise and salvation from the Hell. We ask Allah – the Mighty and Sublime - to decree that for you and us.

And the following three *Ahaadeeth* point to the fact that the weak can be a cause of victory and abundant provision. When one is kind to them, one is favourably disposed to them, spends from what Allah—the Mighty and Sublime – has bestowed upon one on them and takes care of them, this is a means of victory against the enemy and a cause of provision. This is because Allah – the Mighty and Sublime - indicated that He will compensate whoever spends anything for His sake. Allah – the Mighty and Sublime - says:

"And whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." [Saba: 39].

He – the Mighty and Sublime - will replace it by bestowing its substitute.

# Recommendations with regard to women

Allah, the Exalted, says:

"...and live with them honourably." [Nisaa: 19].

﴿ وَلَن تَسْتَطِيعُوٓا أَن تَعْدِلُواْ بَيْنَ النِّسَلَةِ وَلَوْ حَرَصْتُمٌ ۚ فَلَا تَمِيـلُواْ كُلَّ ٱلْمَيْـلِ فَتَذَرُوهَا كَالْمُمَلِّقَةً وَإِن تُصْلِحُواْ وَتَتَّقُواْ فَإِثَ ٱللَّهَ كَانَ غَفُورًا رَّحِيـمًا ﴿ ﴾ "You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allah by keeping away from all that is wrong, then Allah is Ever Oft-Forgiving, Most Merciful." [Nisaa: 129].

The author said: Chapter on Recommendations with Regard to Women; that is, exhortation to be kind to them and fear Allah – the Mighty and Sublime - regarding them because they are deficient and in need of a supporter to complete their affairs for them. As Allah – the Mighty and Sublime - says:

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other" [Nisaa: 34].

Then the author drew a conclusion from the statement of Allah – the Mighty and Sublime: "...and live with them honourably." That is, you should live with women in the best manner.

Al-Mu'aasharah is living in peace and harmony with someone; thus, one should deal and live with her in that manner.

Al-Ma'rûf is what the Sharee'ah knows and endorses as good and the custom accepts it. But the crucial factor is the endorsement of the Sharee'ah; anything authorized by the Shareeah is Ma'rûf, whatever it criticizes is Munkar even if people adore it. Allah – the Mighty and Sublime - says:

"You will never be able to do perfect justice between wives even if it is your ardent desire" [Nisaa: 129].

This speech is directed to the one who has two or more wives. Allah – the Mighty and Sublime - explains that one will not be able to do justice between women even if one so desires. This is because man cannot control some factors such as love, inclination and other matters of the heart.

Regarding what relates to the body, justice is conceivable. This includes justice in provision, treatment such that he divides the conjugal rights between them, clothing and similar matters. All these are possible. However, it is impossible for one to be just about matters of the heart as it is not within his free will.

Hence, Allah – the Mighty and Sublime - says:

"So do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other..." That is, do not abandon the woman you loath "hanging (i.e. neither divorced nor married)" in a perplexed state between the heaven and the earth. This is because when a woman notices that her husband is inclined to her fellow wife, she becomes devastated, her heart becomes engrossed and she lives as if suspended between the heaven and the earth without any support.

Then He - the Mighty and Sublime - said:

"So as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allah by keeping away from all that is wrong, then Allah is Ever Oft-Forgiving, Most Merciful."

If you follow the path of reconciliation and fear of Allah – the Mighty and Sublime, verily Allah is Oft-Forgiving and Most Merciful. That is, He – the Mighty and Sublime - will forgive what you are incapable of controlling, but He will hold you responsible for what you are in a position to do.

These two verses and other references from the Qur'an and Sunnah all point to kind treatment of women, showing concern for them and living with them in the best manner. Likewise, he does not require all his rights from her in the perfect sense as it is not possible to render them flawlessly. Hence, let him pardon and forgive.

#### Hadeeth 273

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا؛ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَع، وَإِنَّ أَعْوَجَ مَا فِي الضِّلَعِ بِالنِّسَاءِ خَيْرًا؛ فَإِنْ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَع، وَإِنْ أَعْوَجَ مَا فِي الضِّلَعِ أَعْلاَهُ، فَإِنْ ذَهَبْتَ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ، لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ » مُتَّفَقٌ عَلَيه .

Abu Hurairah reported: Messenger of Allah said: "Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women." [Al-Bukhari and Muslim]

#### Commentary

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) on social relationship with women. He mentioned that the Prophet said: 'Take my advice with regard to women'. That is, you should take this advice that I give you about women, that you should be good to them, for women are deficient in intellect, Religion, thinking and other affairs; they were created from the rib.

And that is because Allah – the Mighty and Sublime - created Adam without a father or mother; rather, He – the Mighty and Sublime - created him from dust. Then He – the Mighty and Sublime - said to him 'Be' and he was. So when Allah – the Mighty and Sublime - wished to bring out these creatures from him, He created his spouse from him, from the bent rib. Therefore, a woman is created from the bent rib. If you take pleasure in the bent rib, you revel in it with its crookedness but you will break it if you make effort to straighten it.

Likewise, when a man enjoys a woman, he does that with the

crookedness, so he will be pleased with what is obtainable. However, if he seeks to straighten her, she will never become straight, as he can never achieve that. Even she is upright in her Religion, she can never be upright regarding the requirements of her nature. She cannot always be as her husband desires in everything; rather, there must be a breach and a deficiency coupled with her natural limitations.

She is deficient and slack by virtue of her natural disposition and setup. If you betake yourself to straighten her, you will break her which is tantamount to divorcing her. That is, it is not possible to straighten her as you wish. At this point, you will become fed up with her and divorce her. Hence, breaking her involves divorcing her.

This is a counsel from the Messenger about a man's relationship with his wife; he should always show her forgiveness as Allah – the Mighty and Sublime - said:

"Show forgiveness", that is, what is pure and easy from the character of people.

"Enjoin what is good, and turn away from the foolish (i.e. don't punish them)". [Al-'Araaf: 199].

It is impossible to find a woman who is hundred percent free of imperfection, be it as it may, or that she be hundred percent obedient to her husband. But as the Prophet ## has directed, enjoy her with her inherent crookedness. Moreover, if you detest an aspect of her character, you will be pleased with another character of hers. So set this against the other with patience. Allah – the Mighty and Sublime - has indeed said:

"If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good." [Nisaa: 19].

#### Hadeeth 274

وَعَنْ عَبْدِ الله بْنِ زَمْعَةَ رَضِيَ الله عَنْهُ، أَنَّهُ سَمِعَ النَّبِيَ عَلَيْ يَخْطُبُ، وَدَكَرَ النَّاقَةَ وَالَّذِي عَقَرَهَا، فَقَالَ رَسُولُ الله عَنْ: إِذِ انْبَعَثَ أَشْقَاهَا \* وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَهَا، فَقَالَ رَسُولُ الله عَنْ: إِذِ انْبَعَثَ أَشْقَاهَا \* انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ، عَارِمٌ مَنِيعٌ فِي رَهْطِهِ " ثُمَّ ذَكَرَ النِّسَاء، فَوَعَظَ فِي رَهْطِهِ " ثُمَّ ذَكَرَ النِّسَاء، فَوَعَظَ فِي يَهْطِهِ " ثُمَّ ذَكَرَ النِّسَاء، فَوَعَظَ فِي مِهْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ فَلَعَلَّهُ يُضَاجِعُهَا فِي مِنْ آخِر يَوْمِهِ " متفقٌ عَلَيه .

'Abdullah bin Zam'ah & reported that he heard the Prophet \$\mathbb{g}\$ giving a speech when he mentioned the she-camel (of Prophet Salih) and the man who had killed her. Messenger of Allah \$\mathbb{g}\$ said: "'When the most wicked man among them went forth (to kill the she-camel).' (91:12) signifies that a distinguished, wicked and most powerful chief of the people jumped up to kill the she-camel." Then he (\$\mathbb{g}\$) made mention of women and said, "Some of you beat your wives as if they were slaves, and then lie with them at the end of the day."

# Commentary

The author - may Allah shower blessings on him - reported out the authority of Abdullah bn Zam'ah (may Allah be pleased with him) that he heard the Prophet ## delivered a sermon on his camel. The Prophet's sermon ## can be classified into two: routine and occasional sermons. Examples of the routine sermons are sermons delivered on Fridays, at the two Festival Prayers, Prayers for seeking rain, Eclipse Prayer and the likes. The occasional sermons are those delivered whenever the need arose. So, on such occasion, the Prophet ## would stand up, admonish people and explain (the affair) to them. At times, he would give the sermon on the pulpit, while standing on the ground, on his camel, and at times, while leaning on some of his Companion, depending on what the situation dictates at such moment. Because

from the guidance of the Prophet si is that he does not overburden himself, he does not seek the nonexistent and he does not reject the obtainable once it does not entail falling short of the Shareeah or exceeding its proper limits.

So he gave a sermon and Abdullah bn Zam'ah (may Allah be pleased with him) heard him. And among what he discussed on that occasion was: 'Some of you beat your wives as if they were slaves', that is, he would beat her as if there is no relationship between him and her, as if she is a suffering captured slave in his possession. This is not appropriate because the bond between a man and his wife is a special relationship that ought to be built on love and affection, and far away from obscene words or deeds.

How will he beat her as he would beat a slave and then lie with her at the end of the day while ravishing her with love, pleasure and craving? So this is a contradiction. Hence, the Prophet states disparaged this act, so it is not proper for anyone to do this. He had indeed said the truth; this is not befitting of any rational person, let alone a believer.

Then the Prophet ## mentioned something else which is laughing at another's passing of wind. That is, when a person farts thereby passing wind from his buttocks with a sound, they would laugh. So he ## said, admonishing them: 'Why does any one of you laugh at another doing what he does himself?' Don't you fart as this man? Indeed you do. If so, why do you laugh? A man can only laugh and wonder about what does not occur to him. He should however not laugh at what he does himself, it is not proper for him to laugh. For this reason, the Prophet ## decried those who used to laugh because of farting because they also do same, which is the usual practice among many people.

People in some cultures are indifferent to one of them breaking wind in the midst of his brothers; they are not ashamed of that. They consider it to be similar to sneezing, (symptoms) of catarrh or similar things. But people frown at this in some cultures.

Nonetheless, it is not proper to laugh at your brother and embarrass him.

This shows that it is not befitting to criticize a person for something one also does. If you do not have problem with it personally, why do you censure your brother for it?

In this connection, I wish to call attention to a prevalent practice among the masses. It is known that if one eats the meat of a camel while in a state of purification, his ablution becomes nullified and it becomes compulsory for him to perform another ablution if he wants to observe Prayer. This is irrespective of it being cooked or uncooked, whether it is the lean meat, liver, intestine, stomach, heart or lung; any part of camel's body vitiates the Ablution. This is because the Prophet did not exempt any part of it when he said: 'Perform the Ablution when you eat the camel meat'(1). He was asked, 'Will we perform ablution for eating the meat of a camel?' and he answered in the affirmative; so, he was asked about the mutton of a sheep, and he said: 'If you wish'(2). The mutton, beef and horse meat do not invalidate the ablution, but the camel meat does. When you eat it cooked or uncooked, leaned or non-leaned, it becomes compulsory for you to perform the ablution.

As for camel milk, the soundest opinion is that it does not nullify the Ablution. When the Prophet asked the *'Uraniyun* to go out to the camels meant for Zakat, they drank the urine and milk of the camels, but he did not command them to perform ablution. If it were compulsory, he would have ordered them. Nonetheless, it is better to perform Ablution but that it is compulsory.

Similarly, it is not obligatory, but encouraged, to perform Ablution after taking the broth (of camel). As for its meat and fat, it is compulsory to perform ablution after consuming them.

Some people narrate an event (regarding the obligation of performing ablution for eating camel meat). They stated that the

Aboo Dawood reported it in the Book of Purification, the Chapter of Making the Ablution after Eating the Meat of Camel no: (184); and At-Tirmidhee in the Book of Purification, the Chapter of Making the Ablution after Eating the Meat of Camel no: (81)

<sup>2</sup> Muslim reported it in the Book of Women Menstrual Cycle, the Chapter of Making Ablution after Eating the meat of Camel no: (360)

Prophet sonce attended a marriage feast where camel meat was served. One of the guests, who could not be identified, farted, so the Prophet said: 'Whoever eats the camel meat should perform ablution'. Consequently, they all stood up to perform Ablution.

So they indicated that this is the reason for performing ablution after eating camel meat. This narration is false and baseless. The Prophet sonly commanded that ablution should be performed when the camel meat is eaten for a wisdom known to Allah – the Mighty and Sublime. We may know it and we may not know it. The important obligation for us is to say: 'We hear and we obey.' The Prophet commanded that we should perform ablution after consuming camel meat, so we hear and obey.

#### Hadeeth 275

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «لاَ يَفْرَكُ مُؤْمِنٌ مُؤْمِنٌ مُؤْمِنٌ مُؤْمِنٌ مُؤْمِنةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ» أَوْ قَالَ: «غَيْرَهُ» رَوَاهُ مُسلم.

Abu Hurairah reported: Messenger of Allah said, A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another. [Muslim]

## Commentary

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'A believer must not hate (his wife) a believing woman; if he dislikes one of her characteristics, he will be pleased with another.'

Al-Far'k means hatred and enmity; that is, a believer should not hold enmity against a believing woman, his wife, for example. He should not hold enmity against her nor hate her when he sees what he detests in her

character. It is compulsory for him to establish justice and consider the condition of the other party in his dealings. Justice demands evaluating both good deeds and bad deeds, and giving consideration and precedence to the weightier of the two. This is justice.

"O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice" [Maidah: 8].

That is, do not let their hatred make you pervert justice; hence, you should be just even if you detest them. Once, the Prophet ## sent Abdullah bin Rawaahah (may Allah be pleased with him) to collect the proceeds on the date plantation from the People of *Khaybar*. The Prophet ## had earlier entered into an agreement with them after the conquest of *Khaybar* that they would save him the task of taking care of the date-palm plantation, and they would take half of the produce.

He used to send those who would collect the proceeds from them. So, he sent Abdullah bin Rawaahah to collect the proceeds, Abdullah said to them: 'O assembly of Jews, you are the most hateful people to me. You killed the prophets of Allah – the Mighty and Sublime, you belied Allah, but my hatred for you will not make me treat you unjustly. I have gathered about 20,000 *Wasq* (freights) of dates, if you wish, it is for you and if you refuse it is for me. They replied: 'By virtue of this (sense of justice), the heaven and the earth are maintained<sup>(1)</sup>?

The point of reference is that the Prophet  $\frac{1}{2}$  enjoins adjudicating with justice and fairness. Thus, he  $\frac{1}{2}$  said: 'A believer must not hate a believing woman. That is, he should not hate her because of her character; if he dislikes something in her personality, he would be pleased with another.

For instance if she did badly in her response to you at an instance,

<sup>1</sup> Imam Ahmad reported it in the Musnad no: (3/367)

but she has been good to you more than a few times; she acted poorly on a night, but she has always been good on several nights; she failed to take care of the kids but she had done several good acts...and so on.

Thus, whenever your wife acts in an unsatisfactory manner, you should not isolate the current error for consideration; rather, you should look at the past, consider the future, and be just in passing judgement.

The exhortation of the Prophet ## regarding women is relevant with other people who have a form of interaction, friendship or other social dealings with you. So, if he acts poorly to you a day in the year, you should not forget his kind treatment at other times and equate the two. If the kind acts outweigh the offense, the verdict is in favour of kindness. However, if the offense outweighs the kind acts, so consider it; if he is worthy of pardon, pardon him- and whoever pardons and reconciles, his reward is with Allah. But if he does not fit for pardon, claim your right and you are not at fault. But you should watch out for reconciliation.

The summary is that it is necessary for one to be kind to whomever one has dealings with, be it marriage, friendship, business transactions and others. He should always deal with them fairly; if he dislikes a character of his or treat him badly in a dealing, he should consider his good aspect in order to match the two. Verily, this is the justice which Allah – the Mighty and Sublime - and His Messenger ## have commanded as He – the Mighty and Sublime - said:

"Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting,

looking after them, or any other kind of help, etc.): and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed." [Nahl: 90].

### Hadeeth 276

وَعَنْ عَمْرِو بِنِ الأَحْوَصِ الْجُشَمِيِّ رَضِيَ الله عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ فِي حَجَّةِ الْوَدَاعِ يَقُولُ بَعْدَ أَنْ حَمِدَ اللهَ تَعَالَى، وَأَثْنَى عَلَيْهِ وَذَكَّرَ وَوَعَظَ، ثُمَّ قَال: «أَلاَ وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ لَيْسَ ثُمْلِكُونَ مِنْهُنَّ شَيْعًا غَيْرَ ذَلِكَ إِلاَّ أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ، فَإِنْ فَعَلْنَ تَمْلِكُونَ مِنْهُنَّ شَيْعًا غَيْرَ ذَلِكَ إِلاَّ أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ، وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، فَإِنْ أَطَعْنَكُمْ فَاهُ خَرُوهُنَّ فِي الْمَضَاجِعِ، وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، فَإِنْ أَطَعْنَكُمْ فَالْ فَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَى نِسَائِكُمْ مَنْ تَكُرَهُونَ، وَلا عَلَيْهِنَّ اللَّ إِنَّ لَكُمْ عَلَى نِسَائِكُمْ مَنْ تَكْرَهُونَ، وَلا عَلَيْهِنَّ اللَّ إِنَّ لَكُمْ عَلَى نِسَائِكُمْ مَنْ تَكْرَهُونَ، وَلا عَلَيْهِنَ اللهِ وَحَقُّهُنَ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَ عَلَيْكِمْ أَنْ تُحْسِنُوا إِلَيْهِنَ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَ عَلَيْكُمْ وَلَا تَكُومُ وَلَا عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَ عَلَيْكُمْ وَلَا عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَ عَلَيْكُمْ أَنْ تُحْسِنُ وَعِلَى خَسَنُ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَ عَلَى عَلَى عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَ عَلَى عَلَ

'Amr bin Al-Ahwas Al-Jushami reported that he had heard the Prophet saying on his Farewell Pilgrimage, after praising and glorifying Allah and admonishing people, "Treat women kindly, they are like captives in your hands; you do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them. You have rights over your wives and they have their rights over you. Your right is that they shall not permit anyone you dislike

to enter your home, and their right is that you should treat them well in the matter of food and clothing." [At-Tirmidhi]

### Commentary

On the authority of Amr bin Al-Ahwas Al-Jashmee (may Allah be pleased with him), the author (may Allah shower mercy on him) narrated the speech of the Prophet during his farewell sermon; that was at *Arafah*. The Prophet entered Makkah for the Farewell Hajj on Sunday the fourth of *Dhul-Hijjah*, and remained there until Thursday eighth of the same month.

Then, he left at forenoon on that Thursday for Mina where he observed *Dhur*, '*Asr*, *Maghrib*, *Isha* and *Fajr* Prayers. He arrived at *Arafah* at sunrise, and camped at *Namrah*, a famous spot before *Arafah* but not part of it. When the sun left the zenith and the time for *Dhur* Prayer had set in, he ordered that his camel be prepared for him, it was done so then he climbed it. He began to move until he got to the middle of the valley – the middle of *Aranah*. It is a mountain pass bordering *Arafah* from the west side towards the north. So he dismounted and delivered a profound and great sermon to the people.

In the process, he mentioned one of the statements he bequeathed on his Ummah about women. He said: 'Treat women kindly, they are like captives in your hand'; al-Awaan means captives, that is, the relationship of a wife and her husband is similar to a captive and his captor because he owns her, so she is like a captive. Then he stated that we have no right to beat them except they commit a clear act of indecency which, here, is disobedience to the husband based on the evidence in His saying:

"But if they return to obedience, seek not against them means (of annoyance)." [Nisaa: 34].

That is, if the wife falls short in her duty to her husband, he should

counsel her as a first step, then he should forsake her bed, that is, he should not sleep with her. Thereafter, he may beat her in a non-injurious manner, if she persists on her obstinacy.

These are the degrees of correcting a woman when she commits a clear-cut act of indecency, which is disobedience to the husband in her responsibilities to him:

"But if they return to obedience, seek not against them means (of annoyance)."

That is, you should not beat them or reduce their rights since they have carried out the obligation.

He sthen explained their rights and responsibilities. He said: 'Your right from them is that they will not allow anyone you hate in your home'. That is, they should not permit anyone you abhor to sit on your matrimonial bed. It seems this, perfect knowledge is with Allah, is by way of exemplification and the meaning is that they should hate anyone whom you hate. It will be illogical for them to honour a person you hate by allowing him to sit on the matrimonial bed, presenting food to him or similar acts.

Equally, they should not give permission to someone you dislike to enter. That is, they should not allow anyone you hate to enter the house, even if the individual were her mother or father. It is not permissible for her to let her mother, father, paternal or maternal uncle, and her paternal or maternal aunt in if her husband dislikes that.

I draw attention to this because some women are wicked, even to their daughters, refuge is with Allah. She becomes jealous once she realizes that her son-in-law husband likes her daughter, refuge is with Allah, although she is her mother! Then she strives to spoil the relationship between the daughter and her husband. So the husband must order his wife not to allow such mother to enter his house, and he should also prevent his wife from visiting her, because she is a talebearer who sows dissension. The Prophet ## had indeed said: 'A

#### talebearer will not enter the Paradise."(1)

Then he said: 'And their right upon you is that you should provide for them, you should clothe them in goodness'. So the husband spends on his wife even if she is rich. If she is employed, he has no right in her business or salary, not a dime. Everything is hers, and it is compulsory for him to provide for her. If he were to say: 'Why should I provide for her despite the fact that she is rich with a salary comparable to mine?' We will say: it is compulsory for you to spend on her even if she is as stated. Otherwise, the judge has the right to nullify the marriage without deference to the wish of the husband because he is obliged to provide for her.

In a capsule, the talk at the Farewell Hajj was a great sermon. The Prophet ## established a lot of things from the fundamentals and rights of the Religion during the discourse until he ## said: 'Nay, the *Riba* of the Time of Ignorance is trampled upon under my feet'.

During the Time of Ignorance, refuge is with Allah, when the debt of a poor man matures, the creditors would tell him: 'You have the option of paying *Riba* over it or repaying it now.' That is, pay us now or we increase the debt for you until it becomes manifolds.

So he said during the Farewell Hajj, as a ruler and a lawgiver: 'Nay, the *Riba* of the Time of Ignorance is trampled upon under my feet'. That is, it will not rear its head again. And he added: 'And among the first *Riba* I trample on is the *Riba* of Al-Abaas bin Abdul Muttalib<sup>(2)</sup>'.

Allah is great. He said it clearly, greatly and with justice, implementing the rulings of Allah, 'the first *Riba* I trample on is the Riba of Al-Abbaas'. That was Al-Abbaas, the uncle of the Prophet \*\*

If the Prophet swere one of the people of the world, he would certainly sidestep it and he would not inform the congregation that

<sup>1</sup> Al-Bukhaari reported it in the Book of Manners, the chapter of What is Disliked in Eavesdropping no: (7056); and Muslim in the Book of Faith, the Chapter of Severity of Prohibiting Eavesdropping no: (105)

<sup>2</sup> Muslim reported it in the Book of Hajj, the Chapter of Descriptions of the Prophet's Hajj no: (1218)

his uncle used to engage in *Riba*, and his *Riba* would have remained on the affected. However, the Prophet \*\* was the paradigm of justice, so he said: 'And Verily, the first *Riba* I trample on is the *Riba* of Al-Abbaas bin Abdul Muttalib'. So all its forms were trampled on, thus none should repay any *Riba* that was due from him; so it was cancelled as if it never existed. Therefore Al-Abaas would only get his principal sum.

This is similar to his statement when people came to intercede on behalf of the woman from *Al-Makhzuum* clan who used to borrow things from people then deny it. She would borrow materials such as cooking pots, bedding or similar things, then she would later deny collecting them. Hence, the Prophet ordered that her hand be cut because she was a thief.

Her case troubled the Quraysh- a woman of *al-Makhzuum* clan, one of the great Arab tribes. So they decided to intercede on her behalf and they sent Usaamah bin Zayd (may Allah be pleased with him) to plead with the Prophet \*\*.

Usaamah (may Allah be pleased with him) was the son of a freed slave of Messenger of Allah ﷺ, Zayd bin Haarithah (may Allah be pleased with him). He was a slave given to the Prophet ﷺ as a gift by Khadeejah (may Allah be pleased with her), but the Prophet ﷺ released him from servitude and he was blessed with Usaamah. The Prophet ﷺ loved both of them –Usaamah and his father, Zayd. So the Quraysh said to Usaamah: Intercede on her behalf with the Messenger of Allah.

So when he (may Allah be pleased with him) came pleading, he censured him saying: 'Do you intercede in a matter of prescribed punishment of Allah'- a scolding and a repudiation.

Thereafter, he stood up and addressed the people, he delivered a great and everlasting speech: 'O people, verily what destroyed those before was that when a noble stole among them they would leave him (of the hook of the law), but if it were a weak person they would

implement the judgement against him. This is sheer injustice and bias; who amongst them has more right to pardon- the weak with nothing or the big nobleman? There is no doubt that the weak is more entitled to pardon if there would be discrimination and favouritism. However, and all praise be to Allah, there is no discrimination and bias in the implementation of the law of Allah.

Then the Prophet said: 'By Allah, if Faatimah the daughter of Muhammad were to steal, I will surely cut her hand'(1). And Faatimah was better than the woman from the clan of al-Makhzuum in lineage, prestige and piety. Without doubt, she is better than the Mukhzum lady because she is the leader of the women of Paradise, may Allah be pleased with her.

His words, 'By Allah', was an adjuration even though he was not asked to adjure, in order to emphasise the ruling and to highlight its significance. 'If Faatimah had...', and she was better than this Makhzuum lady, '...daughter of Muhammad...' the best of mankind '...were to steal, I will surely cut her hand', this is justice at its peak as regards to human fairness. There would not be found any form of justice similar to this sense of justice of the Prophet #; it smashed all defences, interferences and intercessions. This points to the completeness of his fairness #.

The important point is that the Messenger of Allah # delivered a great sermon at the Farewell Pilgrimage; he explained a lot of Islamic rulings and manners in it.

Shaykh, Al-Allaamah, Abdullah bin Muhammad bin Humayd, (may Allah shower blessings on him), had taken up the responsibility of explaining this Sermon. He was the Chief Justice of this Kingdom (of Saudi Arabia) during his time. He explained it in a concise but beneficial way. Whoever is interested in it should get it.

<sup>1</sup> Al-Bukhaari reported it in the Book of Prescribed Punishments, the Chapter of Dislike for Intercession in a Matter of Prescribed Punishment no: (6788); and Muslim in the Book of Prescribed Punishments no: (1688)

#### Hadeeth 277

وَعَنْ مُعَاوِيَةَ بِنِ حَيْدَةَ رَضِيَ الله عَنْهُ قَال: قُلْتُ يَا رَسُولَ الله مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ؟ قَالَ: «أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوهَا إِذَا اكْتَسَيْتَ وَلَا تَضْرِبِ الْوَجْهَ، وَلاَ تُقَبِّح، وَلا تَهْجُرْ إِلاَّ فِي الْبَيْتِ» حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاودَ وَقَالَ: مَعْنَى «لا تُقَبِّح» أَيْ: لا تَقُلْ قَبَّحَكِ الله.

Mu'awiyah bin Haidah reported: I asked Messenger of Allah :: "What right can any wife demand of her husband?" He replied, "You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house." [Abu Dawud]

## Commentary

The author (may Allah shower blessings on him) mentioned on the authority of Muaawiyyah bin Haydah (may Allah be pleased with him) that he asked the Prophet £, "What right can any wife demand of her husband?" Whenever the companions asked the Prophet £ about anything, they asked him in order to act not merely to know. This is contrary to what many people do today; they would only ask to know then none would act by it but a few. When one knows anything of the *Sharee'ah*, it either becomes a proof for him or against him; if he acts by the knowledge it becomes a proof for him on the Day of Resurrection, and if he does not, it becomes a proof against him and he will be punished for it.

How often did the companions – may Allah be pleased with them all - ask the Prophet  $\frac{1}{2}$  about the matters of their Religion. There are many such instances in the Qur'an:

"They ask you (O Muhammad) what they should spend." [Baqarah: 215].

"And they ask you concerning orphans." [Baqarah: 220].

"They ask you concerning menstruation." [Baqarah: 222].

"They ask you (O Muhammad) about the new moons." [Baqarah: 189].

All these were questions with which the companions wanted to know the judgement of Allah regarding these issues in order to apply them in their lives and family members.

And in the Hadeeth at hand, Muaawiyyah asked, "What right can any wife demand of her husband?" He replied: 'You should give her food when you eat and clothe her when you clothe yourself'. That is, do not cloth yourself while depriving her, nor feed yourself while neglecting her. Rather, she is your partner, so it is essential for you to spend on her as you spend on yourself. Even, some scholars stated that if a man is not taking care of his wife, she can call for the dissolution of the marriage in court. Then, it becomes obligatory for the judge to dissolve it because he has fallen short of her right, the obligations towards her.

He **s** also said: '...not strike her on the face, and do not revile her'. So, do not beat her except for a reason, and avoid the face if you would need to beat her, and let it be a beating without severity.

We have earlier mentioned that if a man notices an act of disobedience or haughtiness towards him in his wife, and that she does not fulfill his rights, he should first counsel her, then forsake her bed, then he could beat her without severity. Thus if he has any reason to beat her, he should not hit her on the face.

This also applies to others; they should not be beaten on the face. So when a son makes a mistake, he should not be hit on the face because the face is the noblest part of a human being. It is the glory of the entire body parts, so it is more humiliating to beat a person on the face than any other part. A person may be beaten on the shoulder, the upper arm or on his back, which he would not consider as humiliating contrary to hitting his face. For this reason, he prohibited hitting or disfiguring the face.

His words : 'Do not revile her'; that is, do not say to her. 'You are hideous' or 'May Allah make your face ugly'. This prohibition from revilement encompasses the perceptible and the intangible. He should not revile her by saying, for example, 'You are from a bad tribe or a despicable family' or similar statements. Allah has prohibited all these forms of revilement.

And his swords: 'And do not separate from her except in the house'; that is, avoid deserting her in public if there is any reason to do so in order not to make it obvious to everyone that you are forsaking her.

Confine this to the house, because you may forsake her today and you make up with her the next day, thus your status remains concealed. But it will be a great mistake for you to publicize your state of affair by narrating and spreading that. Forsake her at home, do not allow anyone to know about it, so that everything will return to normal after reconciliation without the knowledge of anyone.

The second Hadeeth, the hadeeth of Aboo Hurayrah (may Allah be pleased with him), is a great Hadeeth. The Prophet said therein: 'The believers who show the most perfect Faith are those who have the best behaviour'.

The levels of Faith vary and have quantitative disparity. Allah, the most High, said:

"And the believers may increase in Faith" [Mudaththir: 31].

People are not equal in faith. There are people who believe in the Unseen as if they are witnessing it with their sights. He believes in the Day of Resurrection as if he is experiencing those Hours; he believes in Paradise as if he is in those gardens; he believes in the Hell as if he can see it with his eyesight; he believes with certainty and confidence without doubt.

And there are others who worship Allah on an edge, we ask Allah for wellbeing, as Allah – the Mighty and Sublime - said:

"And among mankind is he who worships Allah as it were, upon the very edge" [Hajj: 11]; that is, on the fringe.

"If good befalls him, he is content therewith"; that is, if he does not encounter anyone who fills him with doubt regarding the Religion, he only comes in contact with righteous people, "he is content therewith"; that is, he has confidence in it.

"But if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter." [Hajj: 11].

If a trial befalls him in his body, wealth or family, he will turn back on his face and he objects to Destiny and Divine Decree, he becomes discontented and destroyed, refuge is with Allah.

"He loses both this world and the Hereafter."

So, the believers who show the most perfect Faith are those who have the best behaviour. Thus, this contains a great encouragement for good character – good behaviour towards Allah and towards the creatures.

As for good character towards Allah, a person should be pleased

with His *Sharee'ah*, he submits to Him with pleasure, setting his mind at rest with it, and being happy with it- be it a command or a prohibition.

And that one should be pleased with the decree of Allah, so what Allah decreed upon him from what makes him sad is like that which Allah decreed upon him from what makes him happy. Therefore, he says: 'O Lord, everything is from you, I am pleased with you as my Lord, if You grant me what will be pleasing to me I shall be grateful, and if you give me what will affect me I shall be patient.' So he is pleased with Allah as regards His Decree and Predestination, His Command and Legislation; this is good character with Allah – the Mighty and Sublime.

As for good character with people, this is clear. Refrain from harming people, spend generously, and remain patient with them and their harm; these are some good manners with people. You relate with them in this manner while you safeguard them from any evil, and you are generous to them, be it in cash or kind, or something similar. Likewise, you should be patient regarding any wrongdoing that may emanate from them. If you can do this, you would be the most perfect of people in faith.

The Prophet said: 'And the best of you are those who are best to their wives(1)'. These are the best of the people. He is the best of them to his household. If you possess any good, then benefit the closest people to you with it, and let your wife be the first person to benefit from this goodness.

This is contrary to what some people do today; you find him peevish with his wife but good mannered to others. This is great mistake. Your wife has more right to your good nature. So be good mannered with them because they are the ones with you day and night, in the public and private. If anything befalls you, they experience it with you; if you are happy, they share your happiness, and if you are sad, they are also sad. Therefore, let your relationship

<sup>1</sup> Tirmidhee reported it in the Book of Excellence, the Chapter of Excellence of the Prophet's Wives no: (3895); and Ibn Maajah in the Book of Marriage no: (1977)

with them be better than your relationship with outsiders. The best of people is he who is best to his family.

I ask Allah to perfect my faith for me, and for the Muslims, and that He should make us among the best of His slaves to their family members and others with rights upon us.

### Hadeeth 279 and 280

وَعَنْ إِياسِ بِنِ عَبْدِالله بِنِ أَبِي ذُبابٍ رَضِيَ الله عَنْهُ قَال: قَال رَسُولُ الله الله عَنْهُ إِلَى رَسُولِ الله عَنْهُ إِلَى رَسُولِ الله عَنْهُ إِلَى رَسُولِ الله عَنْهُ إِلَى رَسُولِ الله عَنْهُ أَوْنَ النِّسَاءُ عَلَى أَزْوَاجِهِنَّ، فَرَخَّصَ فِي ضَرْبِهِنَّ، فَأَطَافَ عَلَى أَزْوَاجِهِنَّ، فَوَاجَهُنَّ، فَقَالَ رَسُولُ الله عَنْ الله عَنْهُ إِلَى رَسُولُ الله عَنْ الله عَنْهُ وَلَا الله عَنْهُ إِلَى رَسُولُ الله عَنْهُ الله عَنْهُ وَلَا أَزْوَاجَهُنَّ لَيْسَ أُولِئِكَ اللهُ عَنْهُ وَلَا أَنُو وَاوَدَ بِإِسْنَادٍ صَحيح.

Iyas bin 'Abdullah & reported: Messenger of Allah & said, "Do not beat Allah's bondwomen." When 'Umar & came to Messenger of Allah & and complained saying: "The women have become very daring towards their husbands," He (\*) gave permission to beat them. Then many women went to the family of the Messenger of Allah (wives) complaining of their husbands, and he (the Prophet said, "Many women have gone round Muhammad's family complaining of their husbands. Those who do so, that is, those who take to beating their wives, are not the best among you." [Abu Dawud]

وَعَنْ عَبْدِالله بنِ عمرِو بنِ الْعَاصِ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله ﷺ قَال «الدُّنْيَا مَتَاعُ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ» رَوَاهُ مسلم .

Abdullah bin 'Amr bin Al-'As 🐗 reported: Messenger of Allah 🌋

said, "The world is but a (quick passing) enjoyment; and the best enjoyment of the world is a pious and virtuous woman." [Muslim]

## Commentary

The author (may Allah shower blessings on him) mentioned, relating to affairs of women, that the Prophet # said: 'Do not beat the slave-girls of Allah', he was referring to women. It is said, 'Amatullah, a bondmaid of Allah, as said 'Abdullah, a slave-boy of Allah. And it is also said, Imaa-u-llah, bondwomen of Allah, as we say Ibaadu-llah, slave-men of Allah. An example is found in the authentic Hadeeth: 'Do not prevent the Imaa-u-llah from the mosques of Allah'(1).

So he forbade men from beating women, so they refrained from that. The companions were the eminent and favourite generation, they would say: 'We hear and we obey' whenever they are called to (the obedience of) Allah – the Mighty and Sublime - and His Messenger Therefore, they renounced beating women.

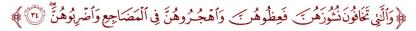
However, the women, being deficient in intellect and incomplete in Religion, became daring to their husbands after the prohibition. Umar bin Al-Khattaab (may Allah be pleased with him) said: 'O Messenger of Allah, the womenfolk have become obstinate on their husbands'; that is, they became audacious and belittled the men. So when the Prophet heard the statement of Umar (may Allah be pleased with him), he permitted beating them. Then the men exceeded bounds in that regard and they began to beat them even when they lack such rights. Then the women flooded the houses of the Prophet that is, his wives, to complain about their husbands.

Then the Prophet addressed the congregation, he informed them that those who beat their wives were not the best of people; that is, they were not the best of men. He said: 'The best of you is he that is best to his family'. This shows that there is no blame on a man if something necessitates beating his wife, but he must not exceed

<sup>1</sup> Al-Bukhaari reported it in the Book of the Friday Prayer; and Muslim in the Book of Salat, the Chapter of Coming Out of Women to the Mosques no: (442)

proper limits or abuse this license.

Allah – the Mighty and Sublime - has explained the levels of that in His Book:



"As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful)" [Nisaa: 34].

The third measure is beating. When the husbands beat their wives, they should beat them without severity.

Then the author (may Allah shower blessings on him) mentioned the Hadeeth of Abdullah bin Amr bin Al-Aas (may Allah be pleased with him and his father) that the Prophet said: 'The world is a (fleeting) enjoyment, and the best enjoyment of the world is a pious and virtuous woman'. His statement : 'The world is a (fleeting) enjoyment'; that is, something to enjoy just as a traveller takes delight in his provisions but it will later end. And the best of life enjoyment is a virtuous woman. When a man is blessed with a woman who is virtuous in her Religion and possesses sound intellect, then this is the best enjoyment of this world because she will safeguard his secret, wealth and children.

Likewise, if she possesses sound intellect, she will succeed in managing his home and training the kids. If he looks at her, she makes him happy; if he is absent, she will take care of what he left behind; and if he entrusts her with a thing, she will not betray the trust. This woman is the best enjoyment of this world.

Hence, the Prophet # had said: 'A woman is married for four reasons: because of her wealth, her ancestry, her beauty and her Religion; get prosperous with that of the Religion, your hand will hit good. (1) That is, you should select her because she is the best of whom a man can marry. Even if she is not beautiful in the flesh,

<sup>1</sup> Al-Bukhaari reported it in the Book of Marriage no: (5090); and Muslim in the Book of Fosterage no: (1466)

her character and Religion beautify her. So marry the possessor of religious commitment, may your hand hit good.

# Husband's right concerning his wife

Allah, the Exalted, says:

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.)" [Nisaa: 34].

#### Hadeeth 281

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَالَ: قَال رَسُولُ الله ﷺ: ﴿إِذَا دَعَا الرَّجُلُ الْرَجُلُ الْمَلاَئِكَةُ حَتَّى الْمَلاَئِكَةُ حَتَّى الْمَلاَئِكَةُ حَتَّى الْمَلاَئِكَةُ حَتَّى الْمُلاَئِكَةُ عَلَيْهَا لَعَنَتْهَا الْمَلاَئِكَةُ حَتَّى الْمُلاَئِكَةُ عَلَيْهِ .

Abu Hurairah reported: Messenger of Allah said, "When a man calls his wife to his bed, and she does not respond and he (the husband) spends the night angry with her, the angels curse her until morning."

## Commentary

The author (may Allah shower blessings on him) said: The chapter of Husband's Rights Concerning His Wife.

After the author has mentioned the wife's rights on her husband, he then mentioned the rights of husband on his wife. He educed this from the statement of Allah – the Mighty and Sublime:

"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.)"

Then, He – the Mighty and Sublime - explained the reason for these protection and guardianship which Allah – the Mighty and Sublime - has bestowed on the woman:

"Because Allah has made one of them to excel the other".

That is, He – the Mighty and Sublime – gave preference to man over woman in intelligence, Religion, ability, power, and in some other ways of excellence. Every aspect of the Islamic Legislation is fair; it gives to each person what befits him or her according to His choice. Therefore, as Allah – the Mighty and Sublime - has made men superior to women, He made them protectors for women.

However, they do not recognize the superiority of the man genre over the woman, and that men are better, superior and more suitable for leadership position. Hence, when the Prophet was informed of the death of *Kisrah* and the ascension of a female, he said: 'A nation that entrusts leadership role to a woman will not prosper(1)'. Although this Hadeeth was specifically about the Persians who installed a woman, it is broad in application. Hence, a people who vests leadership role in a woman will never prosper.

<sup>1</sup> Al-Bukhaari reported it in the Book of Prophet's Message ﷺ to Kisraa no: (4425)

Man is the custodian of woman. Therefore, this shows the inanity of those disbelievers among the Westerners and others who turn themselves to followers of the West. They glorify women more than men because they follow the most despicable of disbelievers, those who do not recognize virtue and its possessor. For instance, you will see them recognizing women before men in their speech, saying: Ladies and Gentlemen. You will see them placing a woman above male subordinates.

However, this is not strange for a people who venerate their dogs. Some of them buy a dog for thousands and assign toilet soap and washing instrument to it, and other instances that make the foolish laugh let alone the wise. Indeed, washing a dog with the seven oceans does not make it pure.

The summary is that men are the protectors of women because Allah – the Mighty and Sublime - has made them excel the womenfolk, for that which they spend from their wealth. This is adding another perspective to the guardianship over women; a man must spend on a woman, that is his responsibility, and he is the owner of the house, it is not required of a woman to spend.

This shows that those responsible for earnings, who must earn a living, are the men. As for the women, their workplace is the home; she should remain at home looking after the affairs of her husband, her children and the house. This is her work. Hence, it is contrary to the natural disposition and the *Sharee'ah* for her to compete with men in seeking means of livelihood and provisions, and thereafter spends on him. So, Allah – the Mighty and Sublime - says:

"And because they spend (to support them) from their means." Therefore, the person responsible for spending is the man.

Allah, the most High, said:

"Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.)".

"Therefore the righteous women are devoutly obedient".

That is, they remain obedient. So the meaning of the verse is not that she is only occupied with supplications; *Qunut* here refers to her steadfastness on obedience as Allah – the Mighty and Sublime - said:

"And stand before Allah with obedience" [Baqarah: 238].

That is, they should remain obedient (to Allah – the Mighty and Sublime).

"...devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard".

That means she guards her husband's secrets in his absence and she protects specific matters that are meant to remain within his walls as commanded by Allah – the Mighty and Sublime. This is the righteous woman. Therefore, seek a righteous woman because she is better for you than a beautiful woman who lacks uprightness.

Then the author (may Allah shower blessings on him) narrated on the authority of Aboo Hurayrah & that the Prophet said: 'When a man calls his wife to his bed, and she does not respond and he (the husbands) spends the night angry with her, the angels curse her until morning'.

The curse of the angels means that they will invoke curse on this woman. *La'nah* means expulsion and repulsion from the Mercy of Allah – the Mighty and Sublime. Therefore, when a husband calls his wife to bed in order to enjoy her as Allah has permitted for him, the angels will curse her if she spurns his advance, refuge is with Allah, imprecating her until morning.

And the second wording is that if she deserts the bed of her husband, Allah will be angry at her until her husband is pleased with her. This is graver than the first because the Annoyance of Allah – the Mighty and Sublime, when He is angry, is more intense than the curse of a being, we ask Allah for wellbeing.

The evidence for this assertion is that Allah – the Mighty and Sublime - stated in the verse of *Li'aan* that after announcing his curse, the man should say:

"And the fifth (testimony) (should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her)." [Noor: 7].

And when she pronounces her curse, she should say:

"And the fifth (testimony) (should be) the invoking of the Anger of Allah on her if he be of those who speak the truth." [Noor: 9].

This shows that Anger is severer than Curse.

Also, he said in the hadeeth: "Except that the One Who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her" that is, the husband. In the previous Hadeeth, he said "until the morning", but he made it conditional with the pleasure of the husband in this statement. This may be shorter or longer; that is, perhaps, her husband may become pleased with her before daybreak and he may not be pleased with her until after a day or two. The important point is that so long as the husband remains displeased, Allah will be displeased with her.

This hadeeth shows the great scope of the husband's rights on his wife. However, this is with respect to a husband who upholds the right of the wife. But if he is recalcitrant and does not uphold her right, she has the right to reprisals and she may not give him his rights completely. This is based on the statement of Allah, The Exalted:

"Then whoever transgresses the prohibition against you, you transgress likewise against him." [al-Baqarah: 194]

#### And His saying:

"And if you punish, then punish them with the like of that with which you were afflicted." [an-Nahl: 126]

However, this will be her reckoning if the husband is virtuous, upholding her right, but she is recalcitrant, denying him of his right, when she spurns his calls.

In brief, these statements, as found in this hadeeth, are general but his upholding her rights regulates them. But if he does not uphold her rights, she has right to reprisals and she may deny him of his rights as he has denied her of her rights. This is supported by the saying of Allah, the Exalted:

"Then whoever transgresses the prohibition against you, you transgress likewise against him." [al-Baqarah: 194]

And His saying:

"And if you punish, then punish them with the like of that with which you were afflicted." [an-Nahl: 126]

And there is an explicit proof in this hadeeth for what the *Ahlus-Sunnah wa al-Jama'ah* and the pious predecessors of the Ummah affirmed that Allah, the Mighty and Sublime, is above the heavens. He, Himself, the Sublime and Most High, is above His throne, above the seven heavens. The essence of his word "the One Who is in the heaven" is not that His dominion is limited to the heaven; this is altering the proper context of the statement.

Distorting the connotation of statements is from the deeds of the Jews, and refuge is with Allah, those who twist the meaning of *at-Tawrah* from what Allah intended. Indeed, the dominion of Allah is

in the heavens and the earth as Allah, the Exalted, said:

"And to Allah belongs the dominion of the heavens and the earth"
[Aal Imraan: 189]

"Say: "In Whose Hand is the sovereignty of everything And He protects, while against Whom there is no protector, if you know" [al-Muminoon: 88]

"To Him belong the keys of the heavens and the earth." [ash-Shuraa: 12]

The entire heavens and earth are in the possession of Allah, the Mighty and Sublime. The entire dominion belongs to Allah, but the intent is that He, in person, the Mighty and Sublime, is above His heavens, established on His throne. Hence, we can see that it is innate, demanding no exhaustive research, for one to affirm that Allah is above the heavens. Based on native intelligence, one raises his hands to his Lord when he prays, his heart is directed towards the heaven and the hands are also raised in the direction of the heaven.

Indeed, animals raise their heads towards the sky. A university professor narrated to me that a man phoned him from Egypt at the time of the earthquake that rocked Egypt. He reported that few minutes before the seismic activity, the animals in their dwellings in the zoological garden became extremely restless and they began to raise their heads towards the heaven. *SubhanAllah*, animals recognize that Allah is above the heaven while some human beings deny that, refuge is with Allah. So, the animals know and acknowledge this.

We have witnessed some insects standing and raising their limbs to

the sky when you repel or harm them.

This shows that the fact that Allah, the Mighty and Sublime, is above the heaven is innate which needs no evidence, exhaustion or distress. When those who deny that Allah is above the heaven- we ask Allah to guide them and us- pray, where do they direct their palms? They direct them to the heaven, *SubhanAllah!* Their deeds belie their creed. This is a false and corrupt creed and it is feared that they may end up in disbelief.

During the time of the Prophet, the master of a slave girl wanted to set her free, so the Prophet asked him to 'invite her'. So the bondmaid came and the Prophet asked her, "Where is Allah", and she responded, 'Allah is in the heaven'. He said, 'Who am I?' she said, 'You are the Prophet of Allah.' The Prophet # told her master, 'Set her free. Verily, she is a believer'.

SubhanAllah! These set of people who believe that Allah is not above the heaven opine that whoever states otherwise is a disbeliever, refuge is with Allah. We ask Allah to guide them and us.

The important point is that our creed, with which we worship Allah, is that Allah, the Mighty and Sublime, is above everything and He makes His servants subservient to Him. Likewise, He is established above the Throne, which is above the heavens like a dome; that is, a fixed tent above the heavens and the earth. And the heavens and the earth are not comparable to the Throne.

It is reported in some reports that the seven heavens and the seven earth in comparison to the *Kursi* is like a ring thrown unto a desert; a steel-clad narrow ring which no key can enter. How will you search a desert for such? It is inconceivable.

He said, 'and the virtue of the Throne on the *Kursi* is like the virtue of desert on this ring.'

Hence, Allah is greater than everything is and encompasses everything. For this reason, Allah, the Mighty and Sublime, says: "His Kursi extends over the heavens and the earth" [al-Baqarah: 255]; that is, he encompasses them. So, what's your thought about the Lord, the

Mighty and Sublime.

Thus, the Lord, the Mighty and Sublime, is above everything. This is our creed, we ask Allah to take our souls and raise us on it. This is the creed of *Ahlus-Sunnah wa al-Jama'ah* by consensus.

#### Hadeeth 282

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَيْضًا أَنَّ رَسُولَ اللهِ ﷺ قَال: «لاَ يَحِلُّ لِإِذْنِهِ» لِإِمْرَأَةٍ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلاَّ بِإِذْنِهِ، وَلاَ تَأْذَنَ فِي بَيْتِهِ إِلاَّ بِإِذْنِهِ» مُتَّفَقٌ عَلَيه.

Abu Hurairah reported: Messenger of Allah said, "It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and she should not allow anyone to enter his house without his permission." [Al-Bukhari and Muslim]

## Commentary

The author (may Allah shower blessings on him) reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet said: "It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and he should not allow anyone to enter his house without his permission."

This is one of the husband's rights on his wife; it is not permissible for her to observe (voluntary) fast as long as he is in town, but she has the right to fast as she wishes if he is far away. However, she should not (observe) fast if he is at home.

The apparent meaning of the hadeeth is that she should not observe fast, be it obligatory or voluntary, except with his permission. As for the voluntary fast, it is clear that she can only observe it with his permission because the right of the husband on her is an obligation and the fast is merely voluntary. Hence, she would not be committing a sin by leaving it but forsaking his right makes her a sinner. This is because discordance will take root in his heart if he needs to derive pleasure from her while she is fasting. Hence, he has the right to experience pleasure from her and copulate with her while she is observing a voluntary fast since he did not grant her permission. Although her fast is nullified, there is no sin on him.

However, it is known that this will be heavy on him, hence the Prophet \$\mathbb{z}\$ said, "It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home."

As for the obligatory fast, if there remains a period longer than the missed days, it is not lawful for her to observe it except with the permission of her husband if he is at home. That is, she owes ten days from Ramadan, for example, and it is Rajab and she says, 'I want to fast as repayment.' We would say, 'Don't repay the fast except with the permission of your husband because you still have an expansive period of time.'

But if there remains ten days in Sha'ban, she must observe the fast even if he does not permit because it is not allowed for a person who owes Ramadan to delay it till the next Ramadan. At this moment, she would be carrying out an obligation in the Religion, and the permission of the husband and any other person is not a condition for such.

Therefore, the fast of a woman requires a detailed explanation:

Voluntary fast is not permissible except with the permission of the husband.

Obligatory fast is not lawful except with the permission of the husband if the remaining days are more than the required days.

However, the permission of the husband is not a condition if the available days are not more than what she owes.

This is when he is at home; otherwise, she has the right to observe

fasting.

Is the Prayer similar to this? It can be assumed that Prayer is comparable to Fasting, so she does not observe voluntary Prayer but with his permission. On the other hand, it can be assumed that it is not comparable to Fasting because the period of the Prayer is short in contrast with Fasting. Fasting runs through the whole day whereas the Prayer is not like that- the voluntary Prayer consists of two *Rakats*. And it is known that his permission is not a condition for the obligatory Prayer.

What is evident is that Prayer is not like Fasting; she has the right to pray even if her husband is at home except when he prevents her. He may say, 'I am in need of pleasure, so do not pray *Duha*, or *Tahajjud* at night.'

Basically, it is not allowed for a husband to prohibit his wife from good deeds, except if there is a need; for instance, he is overwhelmed by desire and it is not possible for him to be patient. Otherwise, it is required of him to be her supporter on obeying Allah and performing good deeds because he will be rewarded for that as she will also be rewarded for the good deed.

As for a person entering his house without his permission, this is clear. It is not permissible to admit anyone into his house except with his permission. However, permission for entering a house is of two types:

- Conventional permission; that is, in accordance with custom such as the entrance of a female neighbour, relatives, friends, colleagues and similar individuals. This is in conformity with the usual practice and husbands permit it. Therefore, she can admit these people except if the husband refuses saying: so and so must not visit you. In this case, barring such individual becomes compulsory.
- 2. Verbal permission; that he says to her, 'Admit whoever you want and there is no blame on you except the one whom you fear may harm you.' So the situation is endorsed by his permission.

And there is evidence in this hadeeth that the husband retains authority on his house; indeed, he may prevent his mother-in-law, sister-in-law, his wife's maternal aunt or paternal aunt from entering his house. Nevertheless, he should not prevent her from these people except it is detrimental to him and his household. This is because there is no good in some women; she may be harmful to her daughter and her husband, refuge is with Allah. She comes to her daughter and fills her with hatred and rancour for her husband until she hates him. So, it is not necessary for such mother to communicate with her daughter since she sows dissension between her and her husband. This is similar to those who employ magic to cause separation between a man and his wife.

## Hadeeth 283, 284, 285, 286

وَعَنِ ابنِ عُمَر رَضِيَ الله عَنْهُمَا عَنِ النّبِيِّ قَال: «كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَاءٍ وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيةٌ عَلَى بَيْتِهِ، وَالأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ، وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ» رَاعِيةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُلٌ عَنْ رَعِيَّتِهِ» متفقٌ عَلَيه .

Ibn 'Umar is reported: The Prophet said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects." [Al-Bukhari and Muslim]

وَعَنْ أَبِي عَلِيٍّ طَلْقِ بْنِ عَلِيٍّ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ اللهِ وَ قَال: ﴿إِذَا دَعَا الرَّجُلُ زَوْجَتَهُ لِحَاجَتِهِ فَلْتَأْتِهِ وَإِنْ كَانَتْ عَلَى التَّنُّورِ ﴿ رَوَاهُ التِّرْمِذِيُّ وَالنِّسَائِيُّ. وَقَالَ التِّرْمِذِي: حَدِيثٌ حَسَنٌ صَحِيح.

Abu 'Ali Talq bin 'Ali & reported: Messenger of Allah & said, "When a man calls his wife to satisfy his desire, she must go to him even if she is occupied with the oven." [At-Tirmidhi and An-Nasa'i]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ فَقَال: «لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِزَوْجِهَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيح.

Abu Hurairah & reported: The Prophet said, "If I were to order anyone to prostrate himself before another, I would have ordered a woman to prostrate herself before her husband." [At-Tirmidhi]

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ الله ﷺ: «أَيُّمَا امْرَأَةٍ مَاتَتْ، وَزَوْجُهَا عنها رَاضٍ دَخَلَتِ الْجَنَّةَ» رَوَاهُ التَّرْمِذِيُّ، وقال: حَدِيثٌ حَسَنٌ.

Umm Salamah \* reported: Messenger of Allah \* said, "Any woman dies while her husband is pleased with her, she will enter Jannah." [At-Tirmidhi]

## Commentary

The author (may Allah shower blessing on him) reported on the authority of Abdullah bin Umar (may Allah be pleased with him and his father) that the Prophet \* said: "All of you are guardians and are responsible for your subjects."

The statement is directed to the entire Ummah. In this Hadeeth, the Messenger application that every individual is a guardian and will be accountable for his subjects. The guardian is he who is in charge of another person's interests; he takes care of him and facilitates his affairs for him. Likewise, he watches over his deficiencies and protects

him from them as a shepherd would keep an eye on his sheep and search for them on an arid space, so he would not abandon them in this place.

So also are the children of Adam; every individual is a guardian and would be accountable for his subjects. So, the ruler is a guardian and he is responsible for his subjects. Rulers differ in their scope of influence and responsibilities; one may be a ruler of a small city, so his responsibility is small, while another may hold sway over a big town, so his responsibility will be great. And a ruler may be responsible for the Ummah like a sovereign with no superior ruler in his territory, such as the king here or Presidents in other lands. This includes leaders of the believers during the reign of Umar bin al-Khattab, Uthman bin Affan, Alee bin Abee Taalib and the caliphs during the period of the *Ummayyads*, the *Abbassids* and others.

The population under different guardians vary; hence, the attached responsibilities differ. For this reason, he said, 'the ruler is a guardian'; that is, he will be asked about his subjects. A man is a guardian but his subjects are limited; he is the guardian of his household, his sister, his paternal aunt, his maternal aunt and his entire family and he will be responsible for his subjects. It is obligatory for him to watch over them in the best manner because he will be questioned about them.

Equally, a woman is a guardian in her husband's house and she is responsible for her subjects. She offers her sincere advice in the house, and takes care of cooking, coffee, tea, furnishings and similar matters. She does not cook more than necessary, and she does not prepare more than the needed tea. It is obligatory for her to be provident, which is half of sustenance, without needless extravagance.

Similarly, children have responsibilities relating to their welfare and state of affairs. This includes getting dressed, taking off untidy clothes, changing their beddings which they slept on, and wrapping themselves up during winter and other such matters. Another aspect is accountability, which encompasses cooking, performing good deeds, growing up and every other subjects relating to the house.

Likewise, the slave is responsible and a guardian of his master's

wealth, and he will be accountable for his stewardship. It is obligatory for him to preserve his master's wealth and only dispose it in the best manner, he should not exceed proper limits regarding it, and he should not act in disregard of the rule, and so on. So all of you are guardians, and you are responsible for your subjects.

All the remaining hadeeths mentioned by the author, other than the last, are in need of examination to establish their authenticity. Summarily, they all point to the importance and enormity of the rights of the husband over his wife. It is necessary for her to uphold them, as it is necessary for him to uphold her rights as Allah said: "And they (women) have rights similar (to those of their husbands) over them to what is reasonable." [al-Baqarah: 228]

#### Hadeeth 288

Usamah bin Zaid reported: The Prophet said, I am not leaving behind me a more harmful trial for men than women. [Al-Bukhari and Muslim]

## Commentary

The author (may Allah shower blessing on him) reported on the authority of Usamah bin Zayd (may Allah have mercy on him and his father) that the Prophet said, "I am not leaving behind me a more harmful trial for men than women."

The import is that the Prophet stated that he did not leave a test capable of causing harm for men than women. And that is because people are as Allah- the Exalted- said:

## ﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَاءِ وَالْبَـنِينَ وَالْقَنَطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَكِ وَالْحَرْثُ ذَلِكَ مَتَكُ الْحَيَوْةِ الدُّنْيَ ۖ وَالْهَ عِندَهُ, حُسْنُ الْمَثَابِ اللَّهِ

"Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with Him." [Aal-Imraan: 14]

All of these are beautified for people in their worldly lives, but it became a reason for their trial in this world. However, the severest of trials are the women. Hence, Allah began with her, "Beautified for men is the love of things they covet; women" [Aal-Imraan: 14].

He informed the Prophet  $\frac{1}{2}$  of that in order to warn against the trial of women so that people may take heed. This is because man is only a mortal, so it is feared that trials may overwhelm him.

In this Hadeeth, the necessity of blocking all means that lead to trial with female can be deduced. Therefore, it is an obligation for Muslims to block all paths that lead to trial with female. Hence, it is compulsory for the woman to cover herself with hijab in front of strange men; she covers her face, hands and feet according to many people of knowledge. It is also obligatory for her to stay away from intermingling with men because this is a trial and a source of evil for both parties- the men and the women.

For this reason, the Prophet  $\frac{1}{2}$  said: "The best of rows for the men is the first and the worst of them is its last; and the best of rows for the women is the last and the worst of them is its first."

This is simply to distance the men from the women- the farther the distance, the better.

The Prophet used to command the womenfolk to go out for the Festival Prayers, but they would not mingle with men; rather, they had a dedicated area. After completing his address to the men, the Prophet would descend and proceed to the women to admonish and remind them. This shows that the women were in a space separated from the men. This was the norm, and it was a period of strong religious commitment and an era farther from indecency, so what about our time?

Hence, the obligation is to guard against the trial of women by all means and what the people of evil and corruption, who are blind followers of the disbelievers, call to- intermingling of men and women- must not beguile us. Indeed, this is from the inspiration of the Devil, and refuge is with Allah; he is the one who beautifies that in their hearts. Otherwise, there is no doubt that nations that push women out and place them in positions to mingle with men are today in great calamities because of this matter. They wish to be relieved of it without success.

However, regrettably, some of our sons and fellow tribesmen and citizens are calling to dissolution of the noble characters. They import trials to our lands by expanding the roles of women and altering their occupation to work with men.

We beseech Allah to protect the Muslims and us from this evil and the trials. Verily, He is Most Generous, Most Bountiful.

# Chapter on sustention of the members of the family

Allah, the Exalted, says: "and the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis." [al-Baqarah: 233]

Allah, the Exalted, says: "Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease." [at-Talaaq: 7]

And He, the Exalted, says: "Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatever you spend of anything (in Allah's cause), He will replace it. And He is the Best of providers." [Saba': 39]

## Commentary

The author (may Allah shower blessing on him) said: "Chapter on Sustentation of The Members of The Family"

*Al-'Iyaal*: these are the dependents of a man such as wife, relative, and a slave. The rights of a wife have been previously discussed. The relatives also have rights. Allah, the Exalted, said:

"Worship Allah and join none with Him in worship, and do good to parents, kinsfolk" [an-Nisaa: 36]

So a kinsman has right to maintenance; that is, that you spend sufficiently on his feeding, drinking, clothing, accommodation as Allah, the Exalted, said: "and the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis." [al-Baqarah: 233]. It is binding on the father to spend on his wives, children and their foster mothers according to his capacity because He said: "and the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis." [al-Baqarah: 233] due to breastfeeding. But if

she is under his control, she has a right of spending due to wedlock.

And His statement: "and the father of the child" encompasses the father and the higher fathers such as the grandfather and whoever is higher; it is incumbent upon him to spend on his grandchildren, even further down.

However, there are conditions for that:



First condition: He has the capacity to spend, and it is not binding on him if he is incapable. This is based on the statement of Allah, the Exalted: "Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease." [at-Talaaq: 7]

Second condition: The dependent is unable to maintain himself. However, if he can spend on himself, this is better and it will not be obligatory for anyone to spend on him because he is self-sufficient. Therefore, he does not have the right to sustenance if he is rich.

Third condition: The benefactor is an heir to the dependent. This is supported by the statement of Allah, the Exalted: "And on the (father's) heir is incumbent the like of that (which was incumbent on the father)." [al-Baqarah: 233]. A relative who is not an heir has no right to maintenance.

So, if these three conditions are met, one must provide his relative with what he needs such as food, drink, clothing, accommodation and marriage. If he has capacity to handle some matters, it is compulsory for the relative, who is an heir, to fill in what he lacks due to the generality of His statement, the Exalted: "and the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis." [al-Baqarah: 233]

Then the author mentioned three verses: the first verse is the statement of Allah, Blessed is He and Exalted, "And on the (father's) heir is incumbent the like of that (which was incumbent on the father)." [al-Baqarah: 233], and the second verse: "Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease." [at-Talaaq: 7] And the third verse is His statement, the Exalted: "Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatever you spend of anything (in Allah's cause), He will replace it. And He is the Best of providers." [Saba': 39]

So His statement: "and whatever you spend of anything" refers to whatever you spend in the cause of Allah, the Mighty and Sublime, "He will replace it" that is, He would give you its replacement and equivalent. And He is the best of providers.

# Hadeeth 289, 290, 291, 292, 293, 294, 295, 296

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَال رَسُولُ الله ﷺ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ الله، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ» رَوَاهُ مسلم.

Abu Hurairah se reported: Messenger of Allah se said, "A dinar you spend in Allah's way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family." [Muslim]

وَعَنْ أَبِي عَبدِالله - وَيُقَالُ لَهُ: أَبُو عَبْدِ الرَّحْمنِ - ثَوْبَانَ بْنِ بُجْدُدٍ مَوْلَى رَسُولِ اللهِ ﷺ: «أَفْضَلُ دِينَارِ يُنْفِقُهُ الرَّجُلُ

دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى دَابَّتِهِ فِي سَبِيلِ الله، وَدِينَارٌ يُنْفِقُهُ عَلَى دَابَّتِهِ فِي سَبِيلِ الله، وَدِينَارٌ يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ الله» رَوَاهُ مُسلم .

Thauban bin Bujdud reported: Messenger of Allah said, "The most excellent dinar is one that a person spends on his family, and the dinar which he spends on his riding-animal in the way of Allah (in Jihad), and the dinar he spends on his companions in the way of Allah." [Muslim]

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ الله، هَلْ لِي أَجْرٌ فِي بَنِي أَجْرٌ فِي بَنِي أَبِي سَلَمَةَ أَنْ أَنْفِقَ عَلَيْهِمْ، وَلَسْتُ بِتَارِكَتِهِمْ هكَذَا وَهكَذَا إِنَّمَا هُمْ بَنِيَ؟ فَقَالَ: «نَعَمْ لَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ» متفقٌ عَلَيه .

Umm Salamah & reported: I asked Messenger of Allah , "Would I be rewarded for what I spend on Abu Salamah's sons? For I can't let them go here and there (to beg people)." Messenger of Allah ; replied, "Spend on them and you will be rewarded for what you spend on them."

وَعَنْ سعدِ بن أَبِي وَقَاصٍ رَضِيَ الله عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ الَّذِي قَدَّمْنَاهُ فِي أَوَّلِ الْكِتابِ فِي بَابِ النِّيَّةِ أَنَّ رَسُولَ الله عَلَّ قَال لَهُ: "وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ الله إِلاَّ أُجِرْتَ بِهَا حَتَّى مَا تَجْعَلُ في في امْرَأَتِكَ " متفقٌ عَلَيه .

Sa'd bin Abu Waqqas reported in a Hadith included in the chapter of Intention, that Messenger of Allah said, "Whatever you spend seeking thereby the Pleasure of Allah, will have its reward, even the morsel which you put in the mouth of your wife." [Al-Bukhari and Muslim]

وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ الله عَنْه، عَنِ النَّبِيِّ ﷺ قَال: «إِذَا أَنْفَقَ الرَّجُلُ عَلَى مَشْعُودٍ الْبَدْرِيِّ رَضِيَ اللهِ عَنْه، عَنِ النَّبِيِّ ﷺ قَال: «إِذَا أَنْفَقَ الرَّجُلُ عَلَى مَتْفَقٌ عَلَيه .

Abu Mas'ud Al-Badri reported: The Prophet said, "When someone spends on his family seeking his reward for it from Allah, it is counted as a charity from him." [Al-Bukhari and Muslim]

وَعَنْ عَبْدِ الله بِنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ الله عَنْهُمَا قَال: قَال رَسُولُ الله عَنْهُمَا قَال: قَال رَسُولُ الله ﷺ: «كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ» حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوِدَ وغَيْرُه.

'Abdullah bin 'Amr bin Al-'As & reported: Messenger of Allah & said, "Neglecting one's own dependents is a reason enough for a man to commit a sin." [Abu Dawud]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﴿ قَالَ: «مَا مِنْ يَوْمِ يُصْبِحُ الْعِبَادُ فِيهِ إِلاَّ مَلَكَانِ يَنْزِلاَنِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا» متفقٌ عَلَيه .

Abu Hurairah reported: The Prophet said, "Two angels descend every morning, and one says: 'O Allah, give him who spends something, in place of what he spends.' The other one says: 'O Allah, give destruction to him who withholds." [Al-Bukhari and Muslim]

وَعَنْهُ عَنِ النَّبِيِّ عَلَّ قَال: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَابْدَأَ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنىً، وَمَنْ يَسْتَعْفِفْ، يُعِفَّهُ الله، وَمَنْ يَسْتَعْفِفْ، يُعِفَّهُ الله، وَمَنْ يَسْتَعْفِفْ، يُعِفَّهُ الله، وَمَنْ يَسْتَعْفِنْ، يُغْنِهِ الله» رواه الْبُخَارِي .

Abu Hurairah reported: The Prophet said, "The upper hand is better than the lower one (i.e., the spending hand is better than the receiving hand); and begin (charity) with those who are under your care; and the best charity is that which given out of surplus; and he who asks (Allah) to help him abstain from the unlawful and the forbidden, Allah will fulfill his wish; and he who seeks self-

sufficiency will be made self-sufficient by Allah." [Al-Bukhari]

The author (may Allah, the Exalted, shower blessing on him) related these *Ahadeeth* under the chapter of 'Sustentation of The Members of The Family'. They all demonstrate the excellence of spending on family members, and that it is superior to spending in the cause of Allah, manumitting slaves, and spending on the poor. This is because they are part of those whom Allah made their sustenance mandatory on you. Thus, spending on them is an individual obligation while spending on others is a communal obligation, and individual obligation takes precedence over communal obligation.

Spending on others may be a form of voluntary deed, and obligatory deeds take precedence over voluntary acts. This is based on the statement of Allah, the Exalted, in a *Hadeeth Qudsee*: "My slave does not move nearer with anything more beloved to me than what I have made obligatory on him"<sup>(1)</sup>

However, the Devil arouses a man's interest in voluntary acts and dampens his desire for the obligatory act. Hence, you find him, for example, spending untiringly on charity while abandoning the obligation; he expends wealth on the poor and similar categories of people but he leaves personal obligations such as repaying debt. He is indebted, with the creditor demanding settlement, but he refused to pay him in full. However, he spends on the poor, goes for 'Umrah (voluntary Hajj) and similar things although he abandons an obligatory responsibility. This is contrary to the Islamic Legislation and wisdom; it reflects inanity in thinking and misguidance in the light of the Islamic Legislation.

The obligation on the Muslim is to begin with the compulsory acts, which are incumbent on him, then whatever he desires of voluntary acts without extravagance or stinginess thus leaving the path of moderation. This is based on Allah's description of the faithful slaves of the Most Gracious (Allah): "And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them"

<sup>1</sup> Al-Bukharee reported it in the Book of Heart-softeners, Chapter on Humility (6502)

[al-Furqaan: 67].

That is, they are neither stingy nor wasteful, but just; they are not only between the two extremes, but are in a just balance between them.

Anyways, all these *Ahadeeth* show that it is compulsory for one to spend on whoever has a right of spending on him, and that this is superior to spending on others.

Likewise, these *Ahadeeth* contain threat and warning for whoever neglects whose maintenance is binding on him, and this encompasses humans and other creatures. For instance, a person possesses slaves and owns livestock such as camels, cows, goats, so he is a sinner if he neglects whose sustenance is obligatory upon him, human beings and others. "Neglecting one's own dependants is a reason enough for a man to commit a sin." And the second version in other than Muslim: "It is enough sin for a person to hold back the due of one whose provision is in his hand". This shows the obligation of taking care of whoever Allah has imposed his sustenance upon you.

# Chapter on spending favourite things for allah's sake

Allah, the Exalted, said: "By no means shall you attain Al-Birr, unless you spend of that which you love; and whatever of good you spend, Allah knows it well." [Aal-Imraan: 92]

﴿ يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا أَنفِقُوا مِن طَيِّبَكِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ ٱلأَرْضِ وَلَا تَيَمَّمُوا ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِعَاخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهٍ وَٱعْلَمُواْ أَنْ اللَّهُ عَنِيُّ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ ثَالِمُوا أَنَّ اللَّهُ عَنِيُّ حَكِيدً الله عَنْ حَكِيدً الله عَنْ مُحَدِيدًا الله عَنْ مُحَدِيدًا الله عَنْ مُحَدِيدًا الله عَنْ الله عَنْ أَنْ الله عَنْ اللهِ اللهُ اللهُ اللهُ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللَّهُ عَنْ اللّهُ عَنْ اللهُ عَنْ اللّهُ عَلْ اللّهُ عَالِيهِ اللّهُ عَلَى اللّهُ عَلَيْ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلَيْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَنْ اللّهُ عَلَيْهُ اللّهُ عَلَيْ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْ اللّهُ عَلَى اللّهُ عَلَيْ اللهُ عَلَيْ اللّهُ عَلَا اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَا اللّهُ اللّهُ اللهُ عَلَيْ اللّهُ عَلَا اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ عَلَا اللّهُ عَلَيْ اللّهُ عَلَيْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلْ عَلَا عَلَ

And Allah, the Exalted, said: O you who believe! Spend of the

good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (free of all needs), and worthy of all praise. [al-Baqarah: 267]

#### Hadeeth 297

عَنْ أَنْسٍ رَضِيَ الله عَنْهُ قَال: كَانَ أَبُو طَلْحَةَ رَضِيَ الله عَنْهُ أَكْثَرُ الْأَنْصَارِ بِالْمَدِينَةِ مَالاً مِنْ نَخْلٍ، وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرَحَاءَ، وَكَانَ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ الله ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ الله ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ قَالَ أَنسٌ: فَلَمَّا نَزَلَتْ هذِهِ الآيَةُ: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُجِبُّونَ وَإِنَّ الله تُعَالَى أَنْزَلَ عَلَيْكَ: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَإِنَّ أَلله إِنَّ الله عَالَى أَنْزَلَ عَلَيْكَ: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَإِنَّ أَكِ الله إِنَّ الله عَنْدَ الله مَالِي إِلَيَّ بَيْرُحَاءُ، وَإِنَّهَا صَدَقَةٌ لله تَعَالَى أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ الله تَعَالَى، فَضَعْهَا يَا رَسُولَ الله ﷺ: «بَخ! مَالًى الله عَنْدَ الله عَنْدَ الله عَنْدَ الله عَنْدَ الله وَعُنْ مَالًى رَابِحُ، وَلِكَ مَالًى رَابِحُ، وَلِكَ مَالًى رَابِحُ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّيَ أَرَى أَنْ لَكُولَ الله، فقَالَ رَابِحُ، وَلِكَ مَالًى رَابِحُ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ لَا عَلَيْهِ الله الله فقَالَ الله وَلَاكَ الله وَلَا الله، فقَالَ رَابِحُ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ الله فقَالَ أَبُو طَلْحَةً: أَفْعَلُ يَا رَسُولَ الله، فقَسَمَهَا قي الأَقْرَبِينَ وَبَنِي عَمِّهِ. متفقٌ عَلَيه .

Anas reported: Abu Talhah was the richest among the Ansar of Al-Madinah and possessed the largest property from palm-trees, and among his possessions what he loved most, was his garden known as Bairuha' which was opposite the mosque, and Messenger of Allah often visited it and drank from its fresh water. When this Ayah was revealed: "By no means shall you

attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love," (3:92), Abu Talhah came to Messenger of Allah and said, "Allah says in His Book: 'By no means shall you attain Al-Birr, unless you spend (in Allah's Cause) of that which you love, and the dearest of my property is Bairuha' so I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you." Messenger of Allah said, "Well-done! That is profit earning property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abu Talhah distributed it among nearest relatives and cousins. [Al-Bukhari and Muslim]

#### Commentary

The author (may Allah shower blessings on him) said: "Chapter on Spending Favourite Things for Allah's Sake"

After he (may Allah shower blessings on him) has mentioned the obligation of spending on one's wife and near relatives, he stated that it is necessary for one to be a person of high resolve. Similarly, he should spend from the best of his wealth and from what one loves from his wealth. And there is a difference between the best and that which he loves. In most cases, a person does not like but the best of his wealth, but sometimes his heart is attached to something from his wealth though it is not the best. So when he spends from the best, which is dearest to the generality of people, and from what he loves personally even if it is not the best, this is evidence that he is truthful in his dealings with Allah.

For this reason, charity is referred to as *Sadaqah* because it demonstrates the truthfulness of the spender. Therefore, a person has to spend the best of his wealth. Likewise, it is necessary for him to spend from what he loves such that he is truthful in advancing what Allah loves above what his soul desires.

Then the author (may Allah shower blessings on him) drew a

conclusion from these two verses from the Book of Allah. He (may Allah shower blessings on him) said: Allah, the Exalted, said: "By no means shall you attain Al-Birr, unless you spend of that which you love." Al-Birr means abundant goodness, and from it, it is named Al-Birr for the comprehensiveness. So, Al-Birr is abundant goodness; that is, you will never attain abundant goodness and you will never attain the status of the pious people until you spend from what you love.

Riches are generally beloved but some are more beloved than others are. Therefore, spending from what you love is an evidence that you are truthful, and you will attain the level of the pious people with that.

And He, the Exalted, said: "and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein" [al-Baqarah: 267]

That which is bad in every entity is related to it. So, that which is bad in wealth encompasses the inferior earning, acquiring wealth through inferior means and engaging in prohibitions.

An instance of its use to mean inferior possession is His statement, the Exalted: "and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein" [al-Baqarah: 267]. This is the remainder of the verse whose beginning is "O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you"

There exists good and bad in the produce of the earth; He said: "and do not aim at that which is bad" that is, do not intend the bad and thus spend from the inferior. "... (though) you would not accept it save if you close your eyes and tolerate therein" that is, you would only take the inferior with contempt and aversion if it involves your right. So how will you be pleased to give the inferior to others while you refuse to take it?

And this is by way of making logical judgement with what one acknowledges and recognizes. One is not pleased to take the inferior

in place of the good, so how will one be pleased to give the inferior in place of the good?

A case of using bad to mean the inferior is the statement of the Prophet referring to onion and leek tree as obnoxious<sup>(1)</sup> because they are inferior, malodorous and appalling. Thence, if the odour remains in a person's mouth after eating them, it is prohibited for him to enter the mosque, for Prayer or other reasons, because angels inhabit the mosque. The angels are pleasant, and the good things are for good people and they detest evil deeds and personalities, so you harm the angels when you enter a mosque with bad odour.

A man once entered the mosque after eating leek or onion during the time of the Messenger, so he was expelled to *al-Baqii*. And you know how far *al-Baqii* is from the Prophet's Mosque; he was ejected to *al-Baqii* so he would not come near the mosque.

Regrettably, some people, we ask Allah for guidance and protection for them and us, would smoke cigarette or hookah, then come to the mosque while the accompanying odour remains in their mouths or on their clothes. Everyone detests this repugnant smell and no one is willing to pray beside such people. It is prohibited for these people to enter the mosque with the obnoxious stench in their mouths.

Similar to this is the one who has body odour. This is a repugnant stench that emanates from the armpits or ears. It is not permissible for the affected person to pray (in the mosque) as long as he emits such offensive odour. It is not allowed for him to enter the mosque; rather, he should stay away from it.

Praise be to Allah, this is a form of affliction and trial, so the afflicted should not say: 'Why should I stay away from the mosque?' This is from Allah, so withdraw yourself from the mosque and do not harm people and the angels. Equally, you must endeavour to do whatever is necessary to get rid of this odour, either by complete cleansing or putting on a sweet smelling perfume in order to envelope the repugnant odour. In this way, it is possible to remedy these odours, so you would only exude pleasant smell.

<sup>1</sup> Muslim reported it in Book of Mosques, chapter on prohibition of eating garlic, onion and leek... (565)

An instance of using 'bad' for inferior earning is the statement of the Prophet: "the earning of the cupper is bad"(1)

The cupper is he who removes blood through cupping; the earning of this person is bad; that is, inferior, and the intent is not that it is forbidden. Ibn Abbaas said (may Allah be pleased with him and his father): "If the earning of the cupper is prohibited, the Prophet would not have given him his wage. Indeed, the Prophet applied cupping and he gave the cupper his wage. If it is prohibited, he would not have given him because the Messenger would never support or assist a forbidden act. However, this is to demonstrate that his earning is inferior and lowly. Hence, it is necessary for one to refrain from it, and only cup people when they are in need of it as a gift and voluntary act.

Lastly, an instance of using bad for prohibited things is His statement, the Exalted, while describing the Prophet: "he makes lawful for them the good things, and forbids them from the evil things" [al-Araaf: 157]. That is, he forbids them from the evil things, which are the opposite of good things, such as carcass, pork, strangled animals, alcohol and similar things.

The meaning of the verse is that he only forbids the evil things, and not that he prohibited everything referred to as evil. This is because it is known that evil things have many attributes. But the meaning is that he ## does not prohibit but evil things.

The summary is that Allah, the Mighty and Sublime, prohibits a person from giving charity from his inferior wealth and encourages that he spends from what he loves and what is best.

Then the author mentioned the hadeeth of Abu Talha, the stepfather of Anas (may Allah be pleased with him). Abu Talha & was the leading landowner among the *Ansaar*; that is, plantation. He had an orchard with a stream of fresh water opposite the mosque- that is, the mosque of the Messenger . The mosque is in front of this garden, and a pleasant fresh water was within it that the Prophet would visit and drink from it.

When the statement of Allah, the Exalted, was revealed, "By no

<sup>1</sup> Muslim reported it in the Book of Sharecropping, Chapter on earning from dog and gift of the soothsayer (1568)

means shall you attain Al-Birr, unless you spend of that which you love", he (may Allah be pleased with him) took the initiative and rushed to the Prophet. He said: 'O Messenger of Allah, Allah, the Exalted, revealed His statement: "By no means shall you attain Al-Birr, unless you spend of that which you love", and the most beloved of my properties is Bairuha- the name of this orchard. So, I donate it; that is, I have given it out as charity with right of disposal, to Allah and His Messenger. Wonder-struck, the Prophet said: "Welldone! Well-done!" an interjection; that is, how great and lofty is this determination. "That is profit earning property! That is profit earning property."

The Messenger was truthful; indeed, it was a profit earning property. How many good deeds would this property yield if a good deed brings ten to seven hundred and manifold of rewards? The Prophet said: "That is profit earning property! That is profit earning property...I think you should spend it on your nearest relatives." Therefore, he, may Allah be pleased with him, distributed it among his nearest relatives and cousins.

Some benefits derived from this hadeeth shall come later, *inshaa Allah*. However, marvel at the initiative of the companions, may Allah be pleased with them, and their swiftness towards good. When any of Ibn Umar's properties becomes pleasing to him and his soul becomes attached to it, he would give it out in charity so that it would profit him and he would find it among what he has sent forth.

Whatever you hold on to will either leave you or you leave it, there is no other alternative; it becomes destroyed or you perish. However, what will remain is that which you send forth, we ask Allah to help the Muslims and us on our souls and protect us from stinginess and avarice.

The reality is that your real wealth is what you send forth. Indeed, the household of the Prophet slaughtered a goat and distributed everything except its scapula. Thereafter, the Prophet ## enquired: "What remained from it?" Aisha (may Allah have mercy on her) replied: "Nothing remained but the scapula"; that is, that she has given all of it out as charity except its scapula. So the Prophet ## said: "All of

it remained but the scapula"(1).

The meaning is that which you ate is what has gone and that which you gave in charity is what remains for you.

The summary is that the companions and other people of lofty determination are those who know the worth of this world and the value of wealth. Likewise, they know that whatever they send forth will be everlasting, and whatever they leave behind is evanescent.

We ask Allah to protect the Muslims from avarice, stinginess, cowardice and laziness.

And all praise and thanks are to Allah, the Lord of all that exists.

# Chapter on urging one's kith and kin to obey allah and refrain from evils

Allah, the Exalted, said: "And enjoin Prayer on your family, and be patient in offering them" (TaHa: 132)

And He, the Exalted, said: "O you who believe! Protect yourselves and your families against a Fire (Hell)" (at-Tahreem: 6)

#### Hadeeth 298

عَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: أَخَذَ الْحَسَنُ ابن عَليِّ رَضِيَ الله عَنْهُ مَا تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ فَقَالَ رَسُولُ اللهِ ﷺ: «كَخْ كَخْ، ارْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لا نَأْكُلُ الصَّدَقَةَ!؟» متفقٌ عَلَيه.

<sup>1</sup> At-Tirmidhee reported it, Book of Description of Resurrection (2470)

Abu Hurairah reported: Al-Hasan bin 'Ali took one of the dates of the Sadaqah (charity) and put it in his mouth, whereupon Messenger of Allah said, "Leave it, leave it, throw it away. Do you not know that we do not eat the Sadaqah (charity)?" [Al-Bukhari and Muslim]

### Commentary

The author (may Allah shower blessing on him): Chapter on Urging One's Kith and Kin to Obey Allah and Refrain from Evils.

After citing what is compulsory from the nourishment of the body for the family, the author (may Allah shower blessings on him) mentioned the obligatory aspect of the nourishment of their souls. This is the point of connection. The best, the greatest and the most obligatory of what He, the Exalted, commands is the Prayer as Allah, the Exalted, told His Prophet, Muhammad: "And enjoin Salah on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end is for those who have Taqwa" (Ta Ha: 132). So He directed him to command his household with the Prayer.

This encompasses everyone in the house- wives, sons, daughters, paternal aunts, maternal aunts, mothers; every member of the house is part of the family. He commanded him to order them with the Prayer, and He commanded him to encourage him to remain patient on them; that is, to exert his soul on patience. For this reason, it comes with *Taah* which entails an increased structure and a robust meaning, *istobir* because its basis is *istabir*.

Allah mentioned that the father of Muhammad , as he is one of his grandfathers, used to enjoin Prayers and Zakat on his family, and his Lord was pleased with him. A man will be accountable for his family and their upbringing, even if they are young once they reach the age of discernment. As for the one who has not reached the age of discernment, he is only commanded with what his intellect can bear.

Then, he mentioned the hadeeth of al-Hasan bin Alee bin Abee Taalib (may Allah be pleased with him and his father) that he took a date-fruit meant for charity and he put it in his mouth, whereupon the Prophet said "Leave it, leave it"; that is, it is not right for you. So, he instructed him to remove it from his mouth and said: "We do not eat charity".

It is not permissible for the family of Muhammad to benefit from charity because they are the noblest of people. Charity and Zakat are for the common class and it is not appropriate for the noblest of people to take from their right. The Prophet # told his uncle, al-Abbaas bin Abdil-Muttalib (may Allah be pleased with him): "We, the family of Muhammad, do not eat charity; it is only the common people."

There is evidence in this that it is obligatory for one to educate his children against committing prohibited actions as it is obligatory for him to educate them on performing obligatory actions.

Allah alone grants success.

#### Hadeeth 299

وَعَنْ أَبِي حَفْصٍ عُمَرَ بْنِ أَبِي سَلَمَةَ عَبدِالله بنِ عبدِ الأَسْدِ رَبيبِ رَسُولِ الله ﷺ وَكَانَتْ يَدِي تَطِيشُ فِي الله ﷺ وَكَانَتْ يَدِي تَطِيشُ فِي الله ﷺ وَكَانَتْ يَدِي تَطِيشُ فِي الله ﷺ وَكَانَتْ يَدِي رَسُولُ الله ﷺ: «يَا غُلامٌ سَمِّ اللهَ تَعَالَى، وَكُلْ بِيَمِينِكَ، وَكُلْ بِيمِينِكَ، وَكُلْ بِيمِينِكَ، وَكُلْ بِيمِينِكَ، وَكُلْ بِيمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ. متفقٌ عَلَيه.

'Umar bin Abu Salamah & reported: I was a boy under the care of Messenger of Allah &, and my hand would wander about in the dish. Messenger of Allah & said to me "Mention Allah's Name (i.e., say Bismillah before you start eating), eat with your right hand and eat from what is near to you." I always followed this way of eating after this incident.

Muslim reported it in the Book of Zakat, Chapter on The Prophet's Family Refraining from Making Use of Charity (1072)

## Commentary

The author (may Allah shower blessings on him) reported this Hadeeth on the authority of Umar bin Abee Salamah (may Allah be pleased with him); he was a stepson of the Prophet because he was the son of his wife, Umm Salamah (may Allah be pleased with her). Once, he (may Allah be pleased with him) was eating a meal with the Prophet , and his hand would wander about in the dish; that is, he would move his hand in different directions. So the Prophet said to him: "O young boy, mention Allah's name (i.e. say Basmallah before you start eating), eat with your right hand and eat from what is near to you." So, the Prophet \*\* taught this young boy these three etiquettes and they are:

First: he said: "Mention Allah's name (i.e. say Basmallah before you start eating)" this is at the beginning of the meal.

So, when starting the meal, it is essential for one to say: *Bismillah* (In the Name of Allah). It is not permissible for him to neglect it, otherwise the Devil will participate in eating with him; his worst enemy joins him in eating if he does not say, *Bismillah* (In the Name of Allah). It is not blameworthy to augment it by adding: *Ar-Rahman Ar-Raheem* because the statement of the Prophet: "*Basmallah*" means 'mention Allah's name'.

The complete form of mentioning Allah's name is for one to say: Bismallah Ar-Rahman Ar-Raheem, In the Name of Allah, the Most Gracious, the Most Merciful. Allah began His Book with it and Sulayman also dispatched his letter: "Verily, it is from Sulayman, and it (reads): 'In the Name of Allah, the Most Gracious, the Most Merciful." (An-Naml: 30). Therefore, there is no harm if you limit it to the statement, Bismallah (In the Name of Allah), and there is no harm if you add Ar-Rahman Ar-Raheem (The Most Gracious, the Most Merciful). This issue is open.

As for mentioning Allah's name on an animal to be slaughtered, it is one of the conditions; otherwise, it becomes a forbidden carcass, as if it died without slaughtering.

However, the scholars explained that it is not necessary to say *Bismallah Ar-Rahman Ar-Raheem* (In the Name of Allah, the Most Gracious, the Most Merciful) completely. This is because it is apparent that he wants to slaughter at this moment, so the act is not in conformity with a speech that mentions mercy with respect to this sacrificial animal because it will be slaughtered. This is how some scholars explained it, but there is no harm if he says that.

The Second Etiquette: his statement, "eat with your right hand" this is an obligation, so it is compulsory for one to eat with his right hand and drink with his right hand because the Prophet forbade eating and drinking with the left hand. In addition, he said: "When anyone of you eats, let him eat with his right hand; and when he drinks, let him drink with his right hand because the Devil eats and drinks with his left hand." And we have been prohibited from following the footsteps of the Devil; Allah, the Exalted, said: "O you who believe! Follow not the footsteps of Satan. And whosoever follows the footsteps of Satan, then, verily, he commands Al-Fahsha' and the evil deeds." (an-Nur: 21)

Hence, the superior statement is the obligation of eating and drinking with the right hand, and eating and drinking with the left hand is prohibited. Indeed, eating and drinking with the left hand is not only from the ways of the Devil, it is also a practice of the disbelievers.

Then when some people want to drink during meal, they would hold the cup with the left hand claiming they fear the cup would be stained. At any rate, food, not urine or faeces, would have dirtied it, which could be easily washed away.

It is possible for you to hold the lower part of a cup with your thumb and forefinger forming a ring, so only a small part is stained. Hence, there is no excuse for anyone to drink with his left hand because of this. This issue is a matter of prohibition, and a forbidden act is only allowed in case of dire necessity. Instances of dire necessity will include a person's inability to raise his right hand to his mouth because it is amputated or injured, which makes it impossible for him

to eat or drink with it.

The important point is that it is not blameworthy to eat or drink with the left hand in case of necessity. Otherwise, it is not permissible for a Muslim to eat and drink with the left hand.

The Third Etiquette: his statement: "and eat from what is near to you." that is, do not eat from the side of others; rather, eat from what is close to you because it is bad manner to encroach on the margin of others. Therefore, eat from what is close to you.

However, if it is an assorted meal that contains, for example, meat, pumpkin and various other elements from what you desire, it is not blameworthy if you eat that which is not near you. This is because Anas bin Maalik (may Allah be pleased with him) said: "I ate with the Prophet and he used to search for the pumpkin around the bowl." (1) Search for it; that is, pick it up from the plate in order to eat it. There is no harm in this.

Among the benefits in this hadeeth is that it is necessary for one to train his children on the manners of eating and drinking. This encompasses everyone who must discuss eating and drinking as the Prophet did with his stepson. Also, this demonstrates the good manners of the Prophet and his teaching; he did not reprimand this boy when his hand was wandering around in the plate. Rather, he educated him and addressed him in a gentle manner: "O young boy, mention Allah's name (i.e. say *Basmallah* before you start eating), eat with your right hand"

It should be known that teaching such etiquette to a minor will not be forgotten; that is, an individual does not fail to recall what you teach him in childhood, but he may forget what he learns as an adult. Likewise, a person may rebel against you when he grows up, but you can easily teach him when he is still a minor, and such is faster to recollect. And whoever fears Allah regarding his children, they will fear Allah regarding him; and whoever neglects his children, they will neglect his right when he will need them.

<sup>1</sup> Al-Bukharee related it under the Book of Food, Chapter on

#### Hadeeth 301 and 302

وَعَنْ عَمْرِو بِنِ شُعَيْبٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «مُرُوا أَوْلاَدَكُمْ بِالصَّلاَةِ وَهُمْ أَبْنَاءُ سَبْع سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرٍ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ» حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاودَ بِإِسْنَادٍ حَسَنٍ.

'Amr bin Shu'aib reported on his father's authority that his grandfather & said: Messenger of Allah & said, "Command your children to perform Salat (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together." [Abu Dawud]

وَعَنْ أَبِي ثُرَيَّةَ سَبْرَةَ بِنِ مَعْبَدٍ الجُهَنِيِّ رَضِيَ الله عَنْهُ قَال: قَالَ رَصُولُ الله ﷺ: «عَلِّمُوا الصَّبِيَّ الصَّلاَة لِسَبْعِ سِنِينَ» وَاضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرِ سِنِينَ» حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ. وَقَال: حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاود، والتِّرْمِذِيُّ.

Sabrah bin Ma'bad Al-Juhani reported: Messenger of Allah said, "Teach a boy Salat (the prayer) when he attains the age of seven years, and punish him (if he does not offer it) at ten." [Abu Dawud and Tirmidhi]

The author (may Allah shower blessings on him) narrated on the authority of Amr bin Shuaib from his father from his grandfather that the Prophet said: "Command your children to perform Salat (Prayer) when they are seven, and beat them for (not offering) it when they are ten." It is a Hasan hadeeth and it has a corroborating evidence in the Hadeeth of Sabrah bin Ma'bad al-Juhanee (may Allah be pleased with him). This is one of the rights of children on the fathers; they command them to perform the Prayer when they reach seven years old and beat them for neglecting or missing it when

they become ten years old. However, this is with a condition that they possess sound mind.

If they reach the age of seven or ten but lack sense of comprehension, bereft of intelligence, they would not be commanded or beaten for anything. Nonetheless, they must be prevented from sabotage, be it in the house or outside.

And his statement: "and beat them for (not offering) it when they are ten", the intent is the beating with which learning and refinement, not harm, are achieved. Consequently, it is not permissible for the father to beat his children violently and repeatedly, there is no need for such. However, if there is a reason to beat him, for example a child does not stand up for the Prayer, the father should carry it out in a non-violent manner, a humane beating. The Prophet sonly ordered beating them as a means of refinement and reformation, not for their destruction.

Similarly, there is a rebuttal in this hadeeth for what some contemporary individuals, those who claimed to be scholars of child psychology, say about not beating heedless children in schools. This demonstrates the falsity of their incorrect thought. Usually, mere discourse does not benefit some kids, whereas beating does. Hence, if they were left without beating, they would neglect their duties, and become lax and heedless of their studies. Therefore, beating them is necessary to get them to adjust to the system, and carry out what is necessary for them to do. Otherwise, the matter will become chaotic.

Notwithstanding, as we have said, the beating must be for refinement, not destruction or impairment. Therefore, he should be beaten in a manner appropriate for his situation, a non-violent beating. One should not be like some teachers in the past who beat ruthlessly in order to cause intense pain. On the other hand, one should not be thoughtless like these child psychologists, who are actually the farthest people from child psychology, that claim that a child should not be reprimanded for defiance or lack of cognition. But, the reality is that beating does refine a child.

Only Allah grants success.

## Chapter on rights of neighbours

Allah, the Exalted, said:

"Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful." (an-Nisaa: 36)

## Hadeeth 303, 304, 305, 306 and 307

Ibn 'Umar and 'Aishah reported: Messenger of Allah said, "Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance." [Al-Bukhari and Muslim]

Abu Dharr reported: Messenger of Allah commanded me thus, "O Abu Dharr! Whenever you prepare a broth, put plenty of water in it, and and give some of it to your neighbours." [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِي الله عَنْهُ أَنَّ النَّبِيِّ ﷺ قَال: «وَالله لا يُؤْمِنُ، وَالله لا يُؤْمِنُ، وَالله لا يُؤْمِنُ!» قِيلَ: مَنْ يَا رَسُولَ الله؟ قَال: «الَّذِي لا يَأْمَنُ جَارُهُ بَوَائِقَهُ!» مُتفقٌ عَلَيه .

Abu Hurairah reported: The Prophet said, "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbour does not feel safe from his evil." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «يَا نِسَاءَ الْمُسْلِمَاتِ لاَ تَحْقِرَنَّ جَارَةٌ لِلْمُسْلِمَاتِ لاَ تَحْقِرَنَّ جَارَةٌ لِلْجَارَتِهَا وَلَوْ فِرْسِنَ شَاةٍ» متفقٌ عَلَيه .

Abu Hurairah reported: Messenger of Allah said, "O Muslim women! No one of you should consider insignificant (a gift) to give to her neighbour even if it is (a gift of) the trotters of a sheep." [Al-Bukhari and Muslim]

وَعَنْهُ أَنَّ رَسُولَ الله عَلَّ قَال: «لاَ يَمْنَعْ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ» ثُمَّ يَقُولُ أَبُو هُرُيْرَةَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ! وَالله لأَرُّمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ. مَتْفَقٌ عَلَيْهِ .

Abu Hurairah reported: Messenger of Allah said, "No one should prohibit his neighbour from placing a peg in his wall." Abu Hurairah added: Now I see you turning away from this (Sunnah), but by Allah, I shall go on proclaiming it. [Al-Bukhari and Muslim]

## Commentary

The author (may Allah shower blessings on him) said: "Chapter on Rights of Neighbours"

The neighbour is the one who lives close to your house, and some

reports showed that the neighbour is anyone within a forty-house range in every direction. Nevertheless, there is no doubt that the one in close proximity to your house is a neighbour. As for what is further than that, it will hold if the reports are authentic from the Prophet; otherwise, the common practice will be the basis: whoever is considered as a neighbour by custom is a neighbour.

Then the author (may Allah shower blessings on him) mentioned the verse in Suratun Nisaa:

"Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful." (an-Nisaa: 36)

"the neighbour who is near of kin": that is, a neighbour who is a relative.

"the neighbour who is a stranger": that is, a neighbour who is distant, a non-relative.

The people of knowledge said neighbours are of three types:

- 1. A neighbour who is a relative and a Muslim; he has the rights of neighbourliness, kinship and Islam.
- A neighbour who is a Muslim but a stranger, a non-relative; he has the rights of neighbourliness and Islam.
- A neighbour who is a disbeliever; he has the right of neighbourliness. If he is a relative, he also has the right of kinship.

Thus, these neighbours have rights: obligatory rights and things to avoid.

Then, the author (may Allah shower blessings on him) mentioned five hadeeths on the authority of Ibn Umar, Abu Dharr and Abu Hurairah. In the hadeeth of Ibn Umar, the Prophet said: "Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance to him." that is, he will descend with revelation stating the neighbour's right to inheritance. The meaning is not that Jibril will legislate about his right of inheritance because he does not have a right to legislate; rather, it means that Jibril may descend with a revelation declaring the right of neighbour to inheritance. And this was due to Jibril counselling the Prophet about it.

As for the hadeeth of Abu Dharr, it shows that when Allah expands provisions for a person, his neighbour should benefit from him in some good terms. He said: "Whenever you prepare a broth, put plenty of water in it, and give some of it to your neighbours." "Put plenty of water in it" means, add water to it in order to increase its volume and distribute it to your neighbours. Broth is a thin soup of meat and other ingredients used for it. Likewise, if you have a food other than broth, or a drink like excess milk, for example, and what is similar to it, it is necessary for you to take care of your neighbours, because they have rights over you.

As for the hadeeth of Abu Hurairah, the Prophet swore three times; he said: "By Allah, He is not a believer! By Allah, He is not a believer! By Allah, He is not a believer!" they said: "who is that, O Messenger of Allah? He said: "One whose neighbour does not feel safe from his evil." That is, from his deception, treachery, wrongdoing and aggression. So, the one whose neighbour does not feel safe from that is not a believer; then it is worse if he does that and bears down upon him with his action.

This evidence prohibits assault on a neighbour, be it by word or deed. As for the speech, he hears what disturbs and worries him from his neighbour like the one who turns on radio, television or other such appliances, and disturbs the neighbourhood with noise. This is not permissible even if he tunes it to the Book of Allah while he

is disturbing the neighbourhood with such sound; he is oppressing them, which is not permissible for him to do.

As for deed, this includes dumping garbage around a neighbour's house, denying him access to his door, pounding the wall or similar acts that may harm a neighbour. Likewise, if he has a date palm or a tree around the wall of his neighbour that he nurtures until it harms his neighbour. This is a form of harming one's neighbour, so this is not permissible.

Therefore, it is prohibited for one to harm his neighbour in any way. If he does, he is not a believer. And the meaning is that he cannot be labelled with the qualities of the believers in this matter because he has contradicted the guidance.

As for what he mentioned in the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet said: "No one should prohibit his neighbor from placing a peg in his wall." That is, it is not permissible for you to prevent your neighbour from placing a beam on your wall if he desires to roof his building. This is because it causes no harm; rather, it increases it in strength and protects it from nature especially if it is a brick house. The beam shields the wall from heavy rain and reinforces it, thus benefiting it. Hence, it is not permissible for a person to prevent his neighbour from placing a peg in his wall. If he is prevented from fixing it, the wood should be placed there against his will.

For this reason, Abu Hurairah said: 'Why are you looking desolate? By Allah, I will pitch it between your shoulders.' That is, whoever makes placing a plank on his wall impossible, we would place it on his body, between his shoulders. He stated this while he was the governor of Madeenah during the reign of Marwan bin al-Hakam.

This is similar to the statement of Ameerul Mu'mineen Umar bin al-Khattab (may Allah be pleased with him) during a quarrel between Muhammad bin Maslamah and a neighbour of his. Muhammad bin Maslamah wanted to irrigate his farm, but there is another person's garden between his gardens. This neighbour prevented him from passing water through his garden, so they reported the matter to Umar. Umar said: 'By Allah, I would definitely pass it through your interior if you prevent him because irrigation is not harmful as

every farm is a plantation. When water is supplied to a farm through irrigation channels, it would benefit the earth, plantations around it and the neighbour.

Nonetheless, if the neighbour only intend to build it across the land without supplying water to the plantation, he has the right to prevent him. But if he desires to irrigate the land, water will only increase it in good.

Based on the foregoing, observing the right of neighbours is obligatory. Likewise, kindness to them is compulsory according to one's capability, and any form of aggression is prohibited. In a hadeeth of the Prophet, he said: "He who believes in Allah and the Last Day, let him be kind to his neighbour." (1)

## Kind treatment towards parents and establishment of the ties of blood relationship

Allah, the Exalted, said: "Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful." (an-Nisaa: 36)

"And fear Allah through Whom you demand your mutual

<sup>1</sup> Muslim related it under the Book of Faith, Chapter on encouragement of respect for the neighbour, visitor and necessity of silence (48)

(rights), and (do not cut the relations of) the wombs (kinship)" (an-Nisaa: 1)

"And those who join that which Allah has commanded to be joined (they are good to their relatives and do not sever the bond of kinship)" (ar-Ra'd: 21)

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.) (24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."" (al-Israa: 23, 24)

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years -- give thanks to Me and to your parents." (Luqman: 14)

#### Hadeeth 312 and 313

عَنْ أَبِي عَبْدِ الرحمن عبدِاللهِ بنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَال: سَأَلْتُ النَّبِيِّ عِنْدُ الصَّلاةُ عَلَى وَقْتِهَا» النَّبِيِّ عِلَى: "الصَّلاةُ عَلَى وَقْتِهَا»

قُلْتُ: ثُمَّ أَيُّ؟ قال: «بِرُّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيُّ؟ قَال: «الْجِهَادُ فِي سَبِيلِ الله» متفقٌ عَلَيه .

Abdullah bin Mas'ud & reported: I asked the Prophet \$\mathbb{z}\$, "Which of the deeds is loved most by Allah?" Messenger of Allah \$\mathbb{z}\$ said, "Salat at its proper time." I asked, "What next?" He \$\mathbb{z}\$ replied, "Kindness to parents." I asked, "What next?" He replied, "Jihad in the way of Allah." [Al-Bukhari and Muslim]

Abu Hurairah & reported: Messenger of Allah & said, "No son can repay (the kindness shown by his father) unless he finds him a slave and buys him and emancipates him." [Muslim]

The author (may Allah shower blessings on him) said: "Kind Treatment towards Parents and Establishment of The Ties of Blood Relationship."

The parents are the father and the mother. He expressed the right of the parents as *al-Birr*, kindness, in consonance with what came from the text and the right of blood relations as maintaining ties of kinship because this is how it also came from the text. Blood relations are the relatives.

And kind treatment of parents is from the most virtuous of deeds; rather, it is the second right after the right of Allah and His Messenger %.

And the author (may Allah be pleased with him) mentioned many verses on this theme such as the statement of Allah, the Exalted:

"Worship Allah and join none with Him in worship, and do good to parents" (an-Nisaa: 36)

And His statement, the Exalted: "And your Lord has decreed that

you worship none but Him. And that you be dutiful to your parents." (al-Israa: 23)

And His statement, the Exalted: "And We have enjoined on man to be dutiful to his parents" (al-Ankabut: 8)

And His statement, the Exalted: "And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination." (Luqman: 14)

And His statement, the Exalted: "And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.) (24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."" (al-Israa: 23, 24)

All these verses and others show the immensity of the right of the parents. Allah, Glorified be He and Exalted, had explained the status of the mother- she bore her child in weakness and hardship: weakness upon weakness from bearing it until she delivers it while in a state of weakness, hardship and pains. And so also is the deliverance as Allah, the Exalted, said: "His mother bears him with hardship. And she delivers him with hardship" (al-Ahqaf: 15)

Then Allah mentioned the starkest state parents usually reach; He said: "If one of them or both of them attain old age in your life, say not

to them a word of disrespect." (al-Israa: 23) because their brainpower becomes weak, thus they become dependent on their children when they reach old age. Irrespective of that, He said: "And that you be dutiful to your parents. If one of them or both of them attain old age in your life"; that is, do not say, "I am fed up with the two of you". Rather, he should deal with them in a gentle and kind manner without scolding them when they talk. "...or both of them attain old age in your life, say not" that is, he should reply them in a beautiful manner because of their immense rights.

Then he mentioned the hadeeth of Ibn Mas'ood (may Allah be pleased with him) when he asked the Prophet \$\mathbb{z}\$, "Which of the deeds is loved most by Allah?" he \$\mathbb{z}\$ said: "The Prayer at its proper time." I asked him, "What next?" He \$\mathbb{z}\$ replied, "Kindness to parents." I asked, "What next?" He \$\mathbb{z}\$ replied, "Jihad in the way of Allah."

So the Prophet ## placed kindness to parents above Jihad in the cause of Allah. He said, "If I had asked for more, he would have increased it for me." This establishes the virtue of kind treatment of parents.

If someone were to ask, "What is kindness?" We say, "It is treating them kindly in speech, action and wealth according to one's best ability. Fear Allah as much as you can, and the opposite of that is irresponsibility.

Then he mentioned the second hadeeth and it is the statement of the Messenger : "No son can repay (the kindness shown by his father) unless he finds him a slave and buys him and emancipates him." that is, he manumits him by buying him. This is because he would have liberated him from the bondage of slavery to man. This hadeeth does not show that whoever owns his father should not release him; rather, we state that the essence is to set him free after such purchase. He bought him in order to manumit him because one does not own his father; hence, he should release him immediately after the possession. And he does not need to say 'I manumit him.' By the same token, if he owns his mother, she is freed immediately after the possession and he does not need to say 'I manumit her.'

#### Hadeeth 315 and 316

Abu Hurairah reported: Messenger of Allah said, "Allah created all the creatures and when He finished the task of His creation, Ar-Rahm (ties of relationship) said: '(O Allah) at this place I seek refuge with You against severing my ties.' Allah said: 'That I treat with kindness those who treat you with kindness and sever ties with those who sever ties with you.' It said: 'I am satisfied.' Allah said: 'Then this is yours.'" Then Messenger of Allah said, "Recite this Ayah if you like: 'Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight." (47:22,23) [Al-Bukhari and Muslim]

وَعَنْهُ رَضِيَ الله عَنْهُ قَال: جَاءَ رَجُلٌ إِلَى رَسُولِ الله ﷺ فَقَال: يَا رَسُول الله مَنْ أَمُّكَ» مَنْ أَحُقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَال: «أُمُّكَ» قَال: ثُمَّ مَنْ؟ قَال: «أُمُّكَ» قَال: ثُمَّ مَنْ؟ قَال: «أُمُّكَ» قَال: «أَبُوكَ». متفقٌ عَلَيه.

Abu Hurairah & reported: A person came to Messenger of Allah and asked, "Who among people is most deserving of my fine treatment?" He & said, "Your mother." He again asked, "Who

next?" "Your mother," the Prophet ﷺ replied again. He asked, "Who next?" He (the Prophet ﷺ) said again, "Your mother." He again asked, "Then who?" Thereupon he ﷺ said," Then your father."

### Commentary

These two Ahadeeth explain the virtues of maintaining ties of kinship, and we have earlier mentioned that this refers to relatives. This follows the societal norm, as adopted by the people, because its categories, forms and procedures are not explicit in the Book or the Sunnah. The Prophet did not qualify it with specific thingshe did not state that they must eat with you, drink with you, clothe themselves as you do or live with you; rather, it is broad. Hence, it returns to the custom; whatever is considered as maintaining kinship by convention, and whatever people know among themselves as breaking up family ties are considered as such. This is the principle.

If it is assumed that a custom becomes corrupt, people do not care about ripping relationships apart and breaking up becomes the norm, then there is no benefit in such custom. This custom must be Islamic. So, the disbelieving societies do not go well with their family, and some of them do not know one another. Hence, a son becomes a stranger to his father when he grows up and becomes an adult. He does not even know if he has a father because they do not appreciate keeping ties of kinship and good neighbourliness. Their entire lifestyle is chaotic and bad because Disbelief has destroyed them completely, and refuge is with Allah. Therefore, our discussion is about a well-preserved Muslim society. Hence, whatever the people consider as establishing ties is considered as such, and whatever they consider as estrangement is severing ties.

And in the first hadeeth of Abu Hurairah that Allah, Glorified be He and Exalted, guaranteed for *ar-Rahm* (ties of relationship) that He will treat with kindness those who treat it with kindness and severe ties with those who severe ties with it. This hadeeth encourages and stimulate the soul on establishing ties of kinship. So if you want Allah to connect with you, and every individual wants his Lord to connect with him, then maintain ties of kinship, and severe ties of kinship if you want Allah to severe ties with you; an appropriate recompense. And every time a person increases the level of establishing ties, the more Allah increases his ties with him, and the reward, in accordance with what he did, will come to him every time; Allah will never wrong a soul.

And the author (may Allah, the Exalted, shower blessings on him) mentioned His statement, the Exalted: "So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship. Such are the ones whom Allah has cursed, so that He has made them deaf and blinded their vision." (Muhammad: 22-23).

So He, Glorified be He and Exalted, explained that those who spread corruption on earth, and severe their ties of kinship are cursed, and refuge is with Allah; that is, they are banished and distanced from the Mercy of Allah. Allah has made them deaf; that is, they do not hear the truth, and if they hear it, they would not benefit from it. And He blinded their sight, so they do not see the truth, and they would not benefit from it even if they see it. The paths to goodness have been obstructed for them. This is because the senses of hearing and sight convey information to the heart, so no good will reach the heart if these media are blocked, and the refuge is with Allah.

Indeed, the people of knowledge have mentioned spending on relatives as one of the forms of establishing ties of kinship. They stated that if a person has poor relatives, while he is rich and within their sphere of inheritance, it is obligatory for him to spend on them, such as a case of two full siblings. Since a person will inherit from his full brother if he dies, then it is obligatory for him to spend on his brother so long he is rich and his brother is poor and incapable of earning a living. This is part of establishing ties.

And they also stated that a form of establishing ties is arranging marriage for a relative who is in need of such. This is because a person's

chastity is one of his greatest needs.

Based on this, if a rich person has an inheriting sibling who is poor and incapable of earning a living, it becomes obligatory for him to spend on his feeding, clothing, accommodation and transportation if he is in need of these. In addition, he must facilitate his marriage because chastity is one of the greatest needs, so it enters into establishing ties of kinship.

It is obligatory for one to ask the people of knowledge about these matters if he does not know anything about them so they can guide him to the right path. This is supported by His saying, the Exalted: "And We sent not before you but men to whom We revealed. So ask the people of the Reminder if you do not know." (al-Anbiyaa: 7)

The second hadeeth explains the most deserving of people to one's fine treatment. The Prophet stated that it is the mother. The enquirer repeated the question, and he repeated "Your mother" a second and a third time. Thereafter, he answered, "Your father". This is because the mother tasted pain and hardship for the child that which would not happen to any other person. His mother bore him in weakness upon weakness, she carried him with hardship and she gave birth to him in hardship. She cuddles him at night and lulls him to sleep, and she would not sleep if anything causes pain to him until he sleeps.

Then she sacrificed her comfort to keep him warm during cold and make him cool at hot periods and other such sacrifices. She goes through more pain for the child than the father. Hence, her right is three times over the right of the father.

Then, she is also weaker as a woman; she does not get her right. For this reason, the Prophet advised us regarding her three times, and once regarding the father. This contains extolment for one to perfect the fine treatment of his mother and his also father as much as possible, may Allah help the Muslims and us on that.

May Allah grant us success for what contains good and benefit, and bestow His Grace and Benefaction upon us.

# Hadeeth 318, 319, 320, 321, 322 and 323

وَعَنْهُ رَضِيَ الله عَنْهُ أَنَّ رَجُلاً قَال: يَا رَسُولَ الله إِنَّ لِي قَرَابةً أَصِلُهُمْ وَيَجْهَلُونَ وَيَقْطَعُونِي، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: (لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسِفُّهُمُ الْمَلَّ، وَلا يَزَالُ مَعَكَ مِنَ الله ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذلِكَ (وَاهُ مسلم .

Abu Hurairah & reported: A man said to Messenger of Allah \$\mathbb{z}\$: "I have relatives with whom I try to keep the ties of relationship but they sever relations with me; and whom I treat kindly but they treat me badly, I am gentle with them but they are rough to me." He \$\mathbb{z}\$ replied, "If you are as you say, it is as if you are feeding them hot ashes, and you will be with a supporter against them from Allah as long as you continue to do so." [Muslim]

وَعَنِ أَنَسٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثْرِهِ، فَلْيَصِلْ رحِمَهُ» متفقٌ عَلَيه .

Anas reported: Messenger of Allah said, "He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations." [Al-Bukhari and Muslim]

 الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَإِنَّ أَحَبَّ مَالِي إِلَيَّ بَيْرُحَاءُ، وَإِنَّهَا صَدَقَةٌ لله تَعَالَى، فَضَعْهَا يَا رَسُول الله لله تَعَالَى، فَضَعْهَا يَا رَسُول الله حَيْثُ أَرَاكَ الله. فَقَالَ رَسُولُ الله عَلَى: «بَخِ! ذلِكَ مَالٌ رَابِحٌ، ذلِكَ مَالٌ رَابِحٌ! وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ فَقَالَ رَابِحٌ! وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ فَقَالَ رَابِحٌ! وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرى أَنْ تَجْعَلَهَا فِي الأَقْرَبِينَ فَقَالَ أَبُو طَلْحَةً فِي أَقَارِيه وَبَنِي أَبُو طَلْحَةً فِي أَقَارِيه وَبَنِي عَمِّهِ. متفقٌ عَلَيه .

Anas & reported: Abu Talhah (&) was the richest among the Ansar of Al-Madinah and possessed the largest property; and among his possessions what he loved most was his garden known as Bairuha' which was opposite the mosque, and Messenger of Allah & often visited it and drank from its fresh water. When this Ayah was revealed: "By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love," (3:92). Abu Talhah came to Messenger of Allah ﷺ, and said: "Allah says in His Book: 'By no means shall you attain Al-Birr, unless you spend (in Allah's Cause) of that which you love,' and the dearest of my property is Bairuha' so I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you." Messenger of Allah 🍇 said, "Well-done! That is profitable property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abu Talhah distributed it among his nearest relatives and cousins. [Al-Bukhari and Muslim]

وَعَنْ عَبْدِالله بن عَمرِو بنِ العاص رَضِيَ الله عَنْهُمَا قَال: أَقْبَلَ رَجُلٌ اللهِ عَنْهُمَا قَال: أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ الله عَنْهُمَا قَال: أَبْايِعُكَ عَلَى الهِجْرَةِ وَالْجِهَادِ أَبْتَغِي الأَجْرَ مِنَ الله تَعَالَى. قَال: (فَهَلْ لَكَ مِنْ وَالِدَيْكَ أَحَدٌ حَيُّ؟) قَال: نَعَمْ بَلْ كِلاَهُمَا قَال: (فَتَبْتَغِي الأَجْرَ مِنَ الله تَعَالَى؟) قَالَ نَعَمْ. قَال (فَارْجِعْ كِلاَهُمَا قَال: (فَتَبْتَغِي الأَجْرَ مِنَ الله تَعَالَى؟) قَالَ نَعَمْ. قَال (فَارْجِعْ

## إِلَى وَالِدَيْكَ، فَأَحْسِنْ صُحْبَتَهُمَا اللهِ مَتفقٌ عَلَيه. وَهذَا لَفْظُ مُسْلِمٍ.

'Abdullah bin 'Amr bin Al-'As seeported: A man came to the Prophet of Allah and said, "I swear allegiance to you for emigration and Jihad, seeking reward from Allah." He said, "Is any of your parents alive?" He said, "Yes, both of them are alive." He then asked, "Do you want to seek reward from Allah?" He replied in the affirmative. Thereupon Messenger of Allah said, "Go back to your parents and keep good company with them." [Al-Bukhari and Muslim]

'Abdullah bin 'Amr Al-'As a reported: The Prophet said, "The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him." [Al-Bukhari]

'Aishah reported: Messenger of Allah said, "The bond of relationship is suspending from the Throne, and says: 'He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him." [Al-Bukhari and Muslim]

These *Ahadeeth* explain the virtues of keeping ties of kinship. Likewise, they show that the one who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives, but the one who persists in doing so even though the other group has severed the ties of kinship. So his ties of relationship

is for Allah, not for a recompense from the slaves of Allah, and not to get people's applause. The Prophet said: "the one who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being good and kind to them)" that is, the one who maintains relationship with his relatives if they maintain ties with him for a reward from them. The one who really maintains ties of kinship is he who keeps good relations when others severe it.

In addition, it is stated in this hadeeth that *ar-Rahm* (the bond of relationship) is suspended from the Throne, and it said: "He who keeps good relations with me, Allah will keep good connection with him, but whosoever severs relations with me, Allah will severe connection with him." This can be assumed to be a reported speech or a supplication. That is, it may be assumed that the ties of kinship is informing of this or praying to Allah, the Mighty and Sublime, for it. Anyway, it is a proof of the importance of the affairs of the ties of kinship and its maintenance; and that it is under the Throne entreating with this supplication or uttering this information.

Then the author mentioned the hadeeth of the man who used to treat his relatives kindly but they treat him badly, he tries to keep the ties of relationship but they severe relations with him. So the Prophet said: "If you are" that is, as you have said "it is as if you are feeding them hot ashes" that is, you are putting hot ashes in their mouths. The meaning is that it is as if you coerce them with this hot ashes as a punishment for them, "and you will be with a supporter against them from Allah" that is, a helper against them "as long as you continue to do so" that is, you try to keep ties of relationship while they severe relations with you.

All these and similar *Ahadeeth* show that it is compulsory for one to maintain ties of kinship with his relatives within his capability and what is considered customary, and he warns against severing ties of kinship.

#### Hadeeth 325 and 326

وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ الله عَنْهُمَا قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ الله عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ الله عَلَى أُمِّي؟ قَال: «نَعَمْ صِلِيْ عَلْتُ: قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَال: «نَعَمْ صِلِيْ أُمَّي» متفقٌ عَلَيه .

Asma' bint Abu Bakr As-Siddiq said: My mother came to me while she was still a polytheist, so I asked Messenger of Allah summitted, "My mother, who is ill-disposed to Islam, has come to visit me. Shall I maintain relations with her?" He summitted relations with your mother." [Al-Bukhari and Muslim]

#### الصَّدَقَةِ» متفتُّ عَلَيه .

Zainab Ath-Thagafiyah 比 , the wife of 'Abdullah bin Mas'ud 🐇 reported: When Messenger of Allah & told the women that they should give Sadaqah (charity), even if it should be some of their jewellery, I returned to 'Abdullah bin Mas'ud and said, "You are a man who does not possess much, and Messenger of Allah ﷺ has commanded us to give Sadaqah . So go and ask him if giving to you will serve the purpose; otherwise, I shall give it to someone else." He asked me that I should better go myself. I went and found a woman of the Ansar at the door of Messenger of Allah ﷺ, waiting to ask a similar question as mine. The Prophet ﷺ was endowed with dignity, and so we could not go in. When Bilal ( الله ) came out to us, we said to him: "Go to Messenger of Allah sand tell him that there are two women at the door who have come to ask him whether it will serve them to give Sadaqah to their husbands and to orphans who are in their charge, but do not tell him who we are. Bilal 🕸 went in and asked him, and Messenger of Allah saked him who the women were. When he told him that they were a woman of the Ansar and Zainab, he asked him which Zainab it was, and when he was told it was the wife of 'Abdullah bin Mas'ud, he said, "They will have a double reward, one for maintaining the ties of kinship and another for Sadaqah." [Al-Bukhari and Muslim]

#### Commentary

The author narrated on the authority of Asmaa bint Abee Bakr (may Allah be pleased with her and her father) that her mother, who was desirous, came to her in Madeenah. So she consulted the Prophet should she maintain relations with her? She said: "O Messenger of Allah, my mother, who is desirous, has come to visit me. Shall I maintain relations with her?" Accordingly, he sordered her to maintain relations with her.

And her statement: "who is desirous"; some scholars said that its meaning is that she was desirous of Islam, so the directive to uphold her right is to attract her to Islam. However, some said that her statement: "who is desirous" means she desires that she maintains relations with her, so the Prophet \*\* commanded her to maintain relations with her. This is the most probable; that she came hoping for good relations and anticipating that her daughter would give her what Allah wills.

There is evidence in this that a person should maintain relations with his relatives, even if they are not upon Islam because they have the right of kinship. And supporting this assertion is the statement of Allah, the Exalted, in Suratu Luqman: "But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly" (Luqman: 15). That is, do not obey your parents if they command you and put pressure on you to associate anything with Allah. This is because there is no obedience to the creature in disobedience to the Creator. Nonetheless, behave with them in the world kindly; that is, you should give them from the world what is obligatory for them from ties of kinship, even if they are disbelievers or sinners because they have a right of kinship.

And this hadeeth aims at what the verse points to, and that the Prophet commanded Asmaa bint Abee Bakr (may Allah have mercy on her and her father) to maintain relations with her mother although she was a disbeliever.

Then maintenance of relations with relatives by means of charity will achieve two rewards: the reward of charity, and the reward of maintaining ties of kinship. The evidence for that is the hadeeth of Zaynab bint Mas'ood ath-Thaqafeeyah, the wife of Abdullah bin Mas'ood (may Allah have mercy on him). The Prophet commanded the womenfolk to give charity, so she returned home and informed her husband, Abdullah bin Mas'ood (may Allah be pleased with him), who was nimble-fingered; that is, he was not wealthy. So, he (may Allah be pleased with him) asked her to give her charity to him and the orphans who were under her care. However, the matter seemed complicated to her, so she went to the Messenger of Allah in order

to seek his counsel. When she arrived at his door **\$\mathbb{z}\$**, she met an *Ansari* woman with a need similar to hers: she wanted to ask the Prophet **\$\mathbb{z}\$** about giving charity to her husband and someone under her roof.

So, Bilal (may Allah be pleased with him) came out. Allah has indeed granted him a great status; everyone who meets him reveres him, but whoever associates with him as a comrade would love him and the awe would cease to exist. However, one will always hold a reverential awe of him at first meetings, but one will love him and become fond of him after interacting with him and accompanying him. So Bilal (may Allah be pleased with him) came out and asked about their need. They informed him that they want to ask the Prophet if it is permissible to give charity to their husbands and members of their households. But they told him not to reveal their identities to the Prophet, as they would love to remain anonymous.

Consequently, Bilal (may Allah be pleased with him) entered upon the Prophet and informed him saying, 'There are two women by the door, their need is so and so. So he said: 'Who are they?' At this moment, Bilal got caught between two issues: the trust of the two women asking him not to inform the Prophet of their identities, and the Prophet asking: "Who are they?" So he responded: "A woman from the Ansar and Zaynab." So he asked: "Which of the Zaynabs?" since there are many Zaynabs. So he replied: the wife of Abdullah. Abdullah bin Mas'ood was a domestic to the Prophet, he used to enter his house without seeking for permission and the Prophet knew his family and his condition.

He (may Allah be pleased with him) told him ﷺ, although they have asked him to conceal their identities, because obedience to the Prophet ﷺ is obligatory and superior to obedience to any other individual.

So he said: if they give the charity to these people, it is charity and maintaining ties of kinship; that is, it entails two rewards: the reward of charity and the reward of maintaining ties of kinship. Thus, this shows that it is permissible for someone to give charity to his sons, if a need arises. Likewise, a man can give charity to his wife, and a wife

can give charity to her husband; and charity to them is charity and maintaining ties of kinship.

As for Zakat, which is one of the obligations on man to discharge, it is not appropriate to spend it on one's dependents, those one must support. For instance, although the Zakat would take care of his upkeep, it is not permissible for him to give him from Zakat because he is a one of his dependents. But if maintenance is not binding on such, he may pay debt on behalf of his father, son or wife, or she repays a debt for his husband, there is nothing wrong with that if the debtor is alive. However, Zakat cannot be utilised in offsetting debt if the debtor is dead: only donation or bequest can eliminate such debt.

#### Hadeeth 327, 328, 329 and 330

وَعَنْ أَبِي سُفْيَانَ صَخْرِ بنِ حَرْبٍ رَضِيَ الله عنْهُ فِي حَدِيثِهِ الطَّوِيلِ فِي قِصَّةِ هِرَقْلَ أَنَّ هِرَقْلَ قَال لأبي سُفْيَانَ: فَمَاذَا يَأْمُرُكُمْ بِهِ؟ يَعْنِي النَّبِيَّ ﷺ قَالَ: قُلْتُ: يقُولُ: «اعْبُدُوا الله وَحْدَهُ، وَلا تُشْرِكُوا بِهِ شَيْئًا، وَاتْرُكُوا مَا يَقُولُ آباؤُكُمْ، وَيَأْمُرُنَا بِالصَّلاةِ، والصِّدْقِ، وَالْعَفَافِ، والصِّلَةِ» متفقٌ عَلَيه.

Abu Sufyan Sakhr bin Harb mentioned Heraclius in a long Hadith and said: Heraclius asked me, "What does this Prophet (\*) teach you?" I said, "He orders us to worship Allah Alone and not to associate a thing with Him in worship, to discard what our ancestors said, to perform the Salat (prayer), speak the truth, and maintain the ties of kinship." [Al-Bukhari and Muslim]

وَعَنْ أَبِي ذرِّ رَضِيَ الله عنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: "إِنَّكُمْ سَتَفْتَحُونَ أَرْضًا يُذْكَرُ فِيهَا القِيرَاطُ».

Abu Dharr & reported: Messenger of Allah \* said, "You will soon conquer a land where people deal with Qirat."

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: لَمَّا نَزَلَتْ هذِهِ الآيَةُ: وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ \* [الشعراء: ٤١٢] دَعَا رَسُولُ الله ﷺ قُريْشًا، فَاجْتَمَعُوا فَعَمَّ، وَخَصَّ وَقَال: «يَا بَنِي عَبْدِ شَمْسٍ، يَا بَنِي كَعْبِ بِنِ لُؤَيِّ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي مُرَّةَ بِنِ كَعْبٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ مَنَافٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي هَاشِمٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا فَاطِمَةُ مِنَ النَّارِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ الله شَيْئًا، غَيْرَ أَنَّ لَكُمْ مِنَ الله شَيْئًا، غَيْرَ أَنَّ لَكُمْ رَحِمًا سَأَبُلُهُا بِبِلالِهَا» رَوَاهُ مسلم .

Abu Hurairah reported: When this Verse was revealed: "And warn your tribe (O Muhammad ) of near kindred." (26:214) Messenger of Allah called the Quraish; when they gathered, he said to them: "O sons of 'Abd Shams; O sons of Ka'b bin Lu'ai, rescue yourselves from the Fire! O sons of Murrah bin Ka'b, rescue yourselves from the Fire! O sons of 'Abd Manaf, rescue yourselves from the Fire! O sons of 'Abdul-Muttalib, rescue yourselves from the Fire! O Fatimah, rescue yourself from the Fire, for I have no power (to protect you) from Allah in anything except that I would sustain relationship with you." [Muslim]

وَعَنْ أَبِي عَبْدِ الله عمرِو بنِ العَاصِ رَضِيَ الله عَنْهُمَا قَال: سَمِعْتُ رَسُولَ الله عَنْهُمَا قَال: سَمِعْتُ رَسُولَ الله عَنْ جِهَارًا غَيْرَ سِرِّ يَقُولُ: «إِنَّ آلَ بَنِي فُلانٍ لَيْسُوا بِأَوْلِيائِي، وَسُولَ الله عَلَّ جِهَارًا غَيْرَ سِرِّ يَقُولُ: «إِنَّ آلَ بَنِي فُلانٍ لَيْسُوا بِأَوْلِيائِي، مَتفقٌ إِنَّمَا وَلِيِّيَ الله وَصَالِحُ الْمُؤْمِنِينَ، وَلكِنْ لَهُمْ رَحِمٌ أَبُلُّهَا بِبِلالِهَا»، مَتفقٌ عَلَيه وَاللَّفْظُ للبُخَارِي.

Abu Abdullah 'Amr bin Al-'As said: I heard Messenger of Allah saying openly not secretly, "The family of so-and-so (i.e., Abu Talib) are not my supporters. My supporter is Allah and the

righteous believing people. But they (that family) have kinship (Rahm) with whom I will maintain good the ties of kinship." [Al-Bukhari and Muslim]

#### Commentary

All these *Ahadeeth* which the author (may Allah shower blessings on him) brought show the significance of maintaining ties of kinship. He began with the hadeeth of Abu Sufyan Sakhr bin Harb when he paid a visit to the Caesar with some people from the *Quraysh*. He had visited the Caesar before he became a Muslim, may Allah be pleased with him, as he embraced Islam during the Year of Conquest.

As for his visit to the Caesar, it was after the treaty of Hudaibiyah, when the Caesar, Hercules, heard of them. He was an intelligent man who has knowledge of the (Christian) Book and he has the knowledge of the coming of the Prophet (sallallaahu alayhi wasallam) and his call. This is because the description of the Prophet is found in the Tawrah and Injil as Allah, as Allah- the Mighty and Sublime- said: "Those who follow the Messenger-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel..." (al-Ar'aaf: 157)

It has been written down and he sisknown with his description; they recognize him as they recognize their sons without doubt.

Therefore, when this group of Arabs from Hijaz came, he invited them in order to ask them about the condition of the Prophet : what he commands, what he prohibits, the status of his companions, their dealings with him and sundry issues.

Imam al-Bukharee mentioned the long form in his *Saheeh*, and one of those things he enquired about was: 'What does he command you to do?' They replied: "He commanded us to maintain ties of kinship, to speak the truth and to be chaste."

As-Silah refers to maintaining ties of kinship; As-Silah refers to true information corresponding to reality; Al-'Afaf refers to staying away from illegal sexual intercourse and also keeping one's eyes off other

people's wealth and honour.

After the discussion, he said to him: 'If what you said is true, he shall certainly rule over what is under my two feet.' He said this as the ruler of one of the two superpowers of the time: the Roman Empire and the Persian Empire.

He said that as the king of a vast and mighty empire. However, he knows that what the Prophet # brought is the truth, and what is line with the natural state and betterment of the creations- he used to command truthfulness in speech, chastity and maintaining ties of kinship.

Then he mentioned Ahadeeth relating to this theme- that is, maintaining ties of kinship. One of them was related to the revelation of "And warn your nearest relations" (Ash-Shuaraa: 214), he gathered the Quraysh, the general populace and the eminent personalities, and he said: "O Clan of so-and-so, O Clan of so-and-so..." he  $\frac{1}{2}$  called them one by one until he  $\frac{1}{2}$  mentioned his daughter, Faatimah; he said: O Fatima! Save yourself from the Fire! I do not possess anything to help you against Allah other than the fact of your kinship which I will maintain." This is from ties of kinship.

Thus, he sexplained that they have the right of kinship, through water (i.e. seminal fluid), which he would uphold. That is because severing ties of kinship leads to Hell fire and water extinguishes fire; severing ties of kinship is death and water brings life, as Allah- the Exalted- said: "and We have made of water everything living" (Anbiyaa: 30)

Therefore, the Messenger of Allah **# drew a similitude with water** that preserves everything.

Likewise, in one of the *Ahadeeth* recorded by the author (may Allah shower blessings on him), the Prophet \* said: "The people of the Banu so-and-so are not my friends." That is because they are disbelievers.

The obligation of a believer is to dissociate himself from the guardianship of a disbeliever as Allah- the Exalted- said: "Indeed, there is for you a good example in Ibrahim and those with him when

they said to their people: Surely we are clear of you and of what you serve besides Allah. We declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone. But not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah-- Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual return." (Mumtainah: 4) Thus, he dissociated himself from them, which includes his relations.

He said: "but they have kinship with me which I will keep up." That is, I will maintain the rights of kinship although they are disbelievers.

This shows that a family member has right of kinship even if he is a disbeliever but he lacks the right of protection; hence, he does not stand as a protector or supporter because of the falsehood which he is upon.

Then he (may Allah shower blessings on him) mentioned that the Prophet informed the companions that they would conquer Egypt, and he admonished them to be good to its inhabitants. He stated that they have right of kinship and right of marriage. That is because Hajar, the mother of Isma'eel and the mistress of Ibraheem, the intimate friend of Allah, was from Egypt. Hence, he said: "They have right of marriage and right of kinship." This is because they are maternal uncles of Isma'eel, who was the father of all naturalized Arabs.

This demonstrates that ties of kinship must be kept, even if it is distant. As long as you know that these people are related to you, they have right of kinship even if they are faraway.

Likewise, it shows that maintaining matrilineal ties is as important as maintaining patrilineal ties.

Hadeeth 331, 332, 333, 334, 335

وَعَنْ أَبِي أَيُّوبَ خالِدِ بن زَيدٍ الأَنْصَارِيِّ رَضِيَ الله عَنْهُ أَنَّ رَجُلاً قَالَ: يَا رَسُولَ اللهِ أَخْبِرْني بِعَمَلٍ يُدْخِلُنِي الجَنَّةَ، وَيُبَاعِدُنِي مِنَ النَّادِ. فَقَالَ النَّبِيُّ ﷺ: «تَعبُدُ الله، وَلا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلاةَ، وَتُؤْتي الزَّكَاةَ، وَتُصِلُ الرَّحِمَ» متفقٌ عَلَيه.

Abu Ayyub Khalid bin Zaid Al-Ansari & reported: A man came to Messenger of Allah & and said, "Direct me to a deed which will admit me to Jannah and take me away from the Fire." The Messenger of Allah & said, "Worship Allah and associate no partner with Him, perform As-Salat, pay Zakat, and maintain the ties of kinship." [Al-Bukhari and Muslim]

وَعَنْ سَلْمَانَ بِنِ عَامِرٍ رَضِيَ الله عَنْهُ، عَن النَّبِيِّ قَال: «إِذَا أَفْطَرَ أَحَدُكُمْ، فَلْيُفْطِرْ عَلَى تَمْرِ، فَإِنَّهُ بَرَكَةٌ، فَإِنْ لَم يَجِدْ تَمْرًا، فَالْمَاءُ، فَإِنَّهُ طَهُورٌ وَقَالَ: «الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الرَّحِمِ ثِنْتَانِ: صَدَقَةٌ وَصِلَةٌ ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ .

Salman bin 'Amir reported: The Prophet said, "When you break fast, you should do it with a date-fruit for there is blessing in it, and if you do not find a date-fruit, break it with water for it is pure." Messenger of Allah added: "Charity towards a poor person is charity, and towards a relation is both charity and maintaining the ties (of kinship)." [Tirmidhi]

وَعَن ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا قَال: كَانَتْ تَحْتِي امْرَأَةٌ، وَكُنْتُ أُحِبُّهَا، وَكَانَ عُمَرُ رَضِيَ الله وَكَانَ عُمَرُ رَضِيَ الله وَكَانَ عُمَرُ رَضِيَ الله عَنْهُ النَّبِيُّ ﴿ فَلَكُمْ مُواهُ أَبُو داود، وَاللَّهُ النَّبِيُّ ﴿ وَقَالَ: حَدِيثٌ حَسَنٌ صَحيح.

Ibn 'Umar 🐞 reported: I had a wife whom I loved but 'Umar

disliked her. He asked me to divorce her and when I refused,
 'Umar 
 went to Messenger of Allah 
 and mentioned the matter to him. Messenger of Allah 
 asked me to divorce her.

[At-Tirmidhi and Abu Dawud]

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ الله عَنْهُ أَنَّ رَجُلاً أَتَاهُ فَقَال: إِنَّ لِي امْرَأَةً وَإِنَّ أُمِّي تَأْمُرُنِي بِطَلاَقِهَا؟ فَقَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ «الْوَالِدُ أَوْسَطُ أُمِّي تَأْمُرُنِي بِطَلاَقِهَا؟ فَقَال: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ «الْوَالِدُ أَوْسَطُ أُبُوابِ الْجَنَّةِ، فَإِنْ شِئْتَ، فَأَضِعْ ذلِكَ الْبَابَ، أو احْفَظْهُ » رَوَاهُ التَّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحيح.

Abud-Darda' reported: A man came to me and said, "I have a wife whom my mother commands me to divorce." I replied him that I had heard Messenger of Allah saying, "A parent is the best of the gates of Jannah; so if you wish, keep to the gate, or lose it." [At-Tirmidhi and Ibn Majah]

Al-Bara' bin 'Azib & reported: I heard the Prophet & saying: "A mother's sister is equivalent to (real) mother (in status)." [At-Tirmidhi]

#### Commentary

These *Ahadeeth* describe the excellence of maintaining ties of kinship and kindness to parents.

One of them is the hadeeth of Khaalid bin Zayd al-Ansaree (may Allah be pleased with him) that he asked the Prophet about the deed that would bring him to Paradise and keep him far from the Hell. So he said: "Worship Allah and do not associate anything with Him, perform the prayer and pay the zakat and maintain ties of kinship."

The point of reference here is his statement \*: "and maintain ties of kinship." Therefore, he \* made maintaining ties of kinship as one of the means of admission into Paradise and distancing one from the Hell.

There is no doubt that everyone would strive for this great reward- to be saved from the Hell and admitted into Paradise. Indeed, whoever is saved from the Hell and admitted into Paradise has achieved success; every Muslim would strive for that. This happens through four things:

First, you should worship Allah alone without associating any partner with Him, not engaging in Minor *Shirk* or Major *Shirk*.

Second, you should establish the Prayer in the perfect sense at its times with the congregation, if you are a male, or without it, if you are a female.

Third, you should pay the Zakat by giving out what Allah has made obligatory on you as the Zakat of your wealth to those entitled to it.

Fourth, you should maintain ties of kinship by giving relatives their rights according to what is customary among people.

So, whatever people consider as maintaining ties of kinship is counted as such, and whatever they consider as severing ties of kinship is counted as such. The exception is if one lives in a society that does not attach importance to family relations. So consideration is given to what the *Shareeah* defines as maintaining ties of kinship.

Then he (may Allah shower blessings on him) mentioned the hadeeth of Salman bin Aamir ad-Dabee (may Allah be pleased with him) about breaking fast with date-fruits and using water if it is not available. In the hadeeth, it is explained that *Sadaqh* to a poor person is considered as a charity while *Sadaqah* to a relative is considered as a charity and maintaining tie of kinship.

For this reason, the scholars stated that if one has to choose between two poor people, one is a relative and the other a non-relative, the relative take precedence because of the right of kinship.

Then he (may Allah shower blessings on him) mentioned the hadeeth of Abdullah bin Umar (may Allah be pleased with him and his father) that he has a wife whom he likes but his father ordered him to divorce her, so he refused because he likes her. Therefore, Umar mentioned this to the Prophet \* who ordered Ibn Umar to divorce her.

Likewise, the last hadeeth is about a woman who ordered her son to divorce his wife. So, the Prophet # explained that maintaining ties of kinship and kindness to parent are means of entrance into Paradise.

This shows that if he submits to his mother by divorcing his wife, this would be a means of entrance into Paradise.

However, it is not obligatory to obey every father in divorcing one's wife. A man told Imam Ahmad bin Hanbal (may Allah shower blessings on him) that his father ordered him to divorce his wife whom he loves. So, Imam Ahmad told him not to divorce her. As a result, he said: 'Did the Prophet not order Ibn Umar (may Allah be pleased with him and his father) to divorce his wife when Umar ordered him to divorce her?' And he (may Allah shower blessings on him) replied: 'Is your father Umar?' This is because we know with certainty that he (may Allah be pleased with him) would never command such divorce except for a religious reason which Ibn Umar may not know. It is unthinkable that Umar would order his son to divorce his wife without a *Shareeah* reason. This is farfetched.

So when your father or mother orders you to divorce a wife whom you love and you could not find a *Shareeah* justification, do not divorce her because this is one of the especial needs which does not involve anyone; it is strictly between a man and his wife.

### The prohibition of disobeying parents and severing ties of kinship

#### Commentary

The author (may Allah shower blessings on him) said: The Chapter on the prohibition of disobeying parents and severing ties of kinship.

Al-'Uqooq is used for parents while severing ties is used for others. Al-Uqooq is derived from al-'aq, which means severance. Aqeeqah, which is slaughtered for a new-born on the seventh day, is derived from the same root word because its neck is cut when slaughtering it.

Disobedience to parents is one of the major sins as the Qur'an and the Sunnah affirm its punishment, so also is severing ties of kinship. Allah- the Mighty and Sublime- said: But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! Such are those whom Allah has cursed so He has made them deaf and blinded their eyes. (Muhammad: 22-23)

There will be curse on you and Allah will blind your eyes if you hold command, then you make mischief in the land and cut off the ties of kinship.

"blinded their eyes" the intent by eyes here is not the eyesight, but that Allah- the Sublime- would block their sense of discernment, refuge is with Allah, so they would see falsehood as truth and vice versa.

This involves retribution in this world and the Hereafter.

As for the retribution of the Hereafter, it is His- the Mighty and Sublime- statement: "Such are those whom Allah has cursed" (an-Nisaa: 52)

The worldly retribution is contained in his statement: "He has made them deaf" that is, He has made their ears deaf from hearing the truth or benefitting from it, "...and blinded their eyes" from seeing the truth or benefitting from it.

And Allah- the Exalted- said: "And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode." (ar-Ra'd: 25) that is, they break the covenant after its ratification, and they severe family relations that Allah has commanded to be uphold, and made mischief in the land, by committing numerous sins "upon them shall be curse" that is, expulsion and detachment from the Mercy of Allah. "... and they shall have the evil (issue) of the abode" that is, an evil end.

Allah- the Mighty and Sublime- said: "And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them a word of reproach nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little." (Al-Israa: 23-24)

So, Allah demanded kindness to parents, and He stated that you should never scold them if they reach old age with you, both or one of them, the father or the mother or both. This is because when they grow old, they would return to a state of senility and they would become exhausted. He said, even in this state, "say not to them a word of reproach" do not say, 'I am fed up with you' "nor chide them" with speech. "...and speak to them a generous word" that is, good words to delight them and relieve them of their depression and sorrow. "And make yourself submissively gentle to them with compassion" that is, you should humble yourself before them irrespective of your high status. You should be humble out of mercy to them "and say: O my Lord! have compassion on them, as they brought me up (when I was) little." Therefore, you should have mercy on them and ask Allah to have mercy on them.

This is what Allah decreed with respect to parents when they reach old age. As for youthful age, the father is usually independent of his child and he does not attach importance to him.

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Abu Bakrah (may Allah be pleased with him) that the Prophet said: "Shall I inform you about the greatest of the major sins?" three times. We said, 'Yes, Messenger of Allah.' He said, 'Associating partners with Allah and disobedience to your parents.' This is one of the major sins.

Associating partners with Allah is grave regarding the right of Allah, and disobedience to parents is grave regarding the most important people with rights of custodianship and care, the parents.

He was reclining but sat up and said, '...and telling lies and giving false testimony.' This is also one of the major sins, so the Prophet ## sat up because its implication is great and its consequence is evil.

Giving false testimony has become commonplace among people today. The witness thinks he is being good to the one he is supporting, but he has harmed himself, the one he is supporting and his opponent.

As for his harming his soul, this is because he has committed one of the major sins, refuge is with Allah; rather, one of the greatest sins. He harms the one whom he supports because he authorised for him what he is not entitled to and makes him benefit from falsehood. As for his harming his opponent, this is clear as he has victimized and oppressed him. Hence, giving false testimony is one of the major sins, and refuge is with Allah.

So, do not think you are kind to someone when you bear false witness to aid him. By Allah, you are harming him. Unfortunately, many people now testify in the law court in cases that a particular person is entitled and they deceive the judge using false identities. All these are in order to acquire some of the glitters of this world but they lose the world and the hereafter with this lie, refuge is with Allah.

This hadeeth necessitates that the intelligent be wary of these four

issues: associating partners with Allah, disobedience to Allah, telling lies and giving false testimony.

#### Hadeeth 337, 338, 339, 340

وَعَنْ عَبْدِ الله بنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ الله عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ: الإِشْرَاكُ بِالله، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَموسُ» رواه الْبُخَارِي .

Abdullah bin 'Amr bin Al-'As so reported: The Prophet said, "(Of the) major sins are: to ascribe partners to Allah, disobey parents, murder someone, and to take a false oath (intentionally)." [Al-Bukhari]

وَعَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «مِن الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ!» قَالُوا: يَا رَسُولَ الله! وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟! قَال «نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ» متفقٌ عَلَيه.

'Abdullah bin 'Amr bin Al-'As reported: Messenger of Allah said, "It is one of the gravest sins to abuse one's parents." It was asked (by the people): "O Messenger of Allah, can a man abuse his own parents?" Messenger of Allah said, "He abuses the father of somebody who, in return, abuses the former's father; he then abuses the mother of somebody who, in return, abuses his mother." [Al-Bukhari and Muslim]

وَعَنْ أَبِي مُحَمَّدٍ جُبَيْرِ بنِ مُطْعِمٍ رَضِيَ الله عَنْهُ أَنَّ رَسُولَ الله ﷺ قَال: «لا يَدْخُلُ الجَنَّةَ قَاطِعٌ» قَال سُفْيَانُ فِي رِوَايَتِهِ: يَعْنِي: قَاطِعَ رَحِم. متفقٌ عَلَيه .

Abu Muhammad Jubair bin Mut'im & reported: Messenger of Allah \* said, "The person who severs the bond of kinship will not enter Jannah"

وَعَنْ أَبِي عِيسَى الْمُغِيرَةِ بِنِ شُعْبَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ قَال: «إِنَّ الله تَعَالَى حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمُّهَاتِ، وَمَنْعًا وَهَاتِ، وَوَأْدَ البَنَاتِ، وَكَرِهَ لَلهُ تَعَالَى حَرَّمَ عَلَيْكُمْ عُقُوقَ الأُمُّهَاتِ، وَمَنْعًا وَهَاتِ، وَوَأْدَ البَنَاتِ، وَكَرِهَ لَلهُ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ» متفقٌ عَلَيه.

Abu 'Isa Al-Mughirah bin Shu'bah & reported: The Prophet \$\mathbb{z}\$ said, "Allah has forbidden you: disobedience to your mothers, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters alive. And Allah dislikes idle talk, to ask too many questions (for things which will be of no benefit to one), and to waste your wealth." [Al-Bukhari and Muslim]

#### Commentary

All these Ahadeeth indicate the prohibition of severing ties of kinship and disobeying parents, similar Ahadeeth have been earlier discussed. Among the additions is the hadeeth of 'Abdullah ibn 'Amr ibn al-'As that the Prophet said: "One of the major wrong actions is for a man to abuse his parents." That is, he abuses and curses them as it has been reported in another report "May Allah curse the one who curses his parents." They said: 'O Messenger of Allah, how will a man abuse his parents?' This is because it sounds strange and looks very remote.

He replied, "Yes. He may curse a another man's father who in turn curses his father, and curse his mother and he in turn curses his mother."

This is a warning that a person may be a reason for cursing his parents because he abuses another person's parents, then the other person reply him in similar manner by abusing his parents. This does

not permit the second person to abuse the man's parents because no bearer of burdens shall bear another person's burden. However, it is normal and natural for one to repay another person with the like of what he did to one; hence, he would abuse him as he abused him.

This is similar to what Allah- the Mighty- said:

"And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did." (al-An'aam: 108)

Hence, since he is the cause of abuse for his parents, he has the sin of that.

Then he (may Allah shower blessings on him) mentioned the hadeeth of al-Mughirah ibn Shu'ba reported that the Prophet said, "Allah Almighty has forbidden you to disobey your mothers, to deny others what is rightfully theirs or demand what is not rightfully yours, and to bury your daughters alive"

The point of reference in this hadeeth is his statement **s**: "disobey your mothers" it is severing the kindness that is obligatory for them. Another matter is female children alive; during the time of Ignorance, they detest daughters, so they would say 'Daughters remaining with a man is an abuse for him'.

They would dig a hole for her and bury her alive. He- the Mighty and Sublime- said: "And when the female infant buried alive is asked. For what sin she was killed," (at-Takweer: 8-9). So Allah forbade that and it is undoubtedly one of the major sins. If killing a believing stranger is a reason to enter Hell, as He- the Mighty and Sublime- said: And whoever kills a believer intentionally, his punishment is hell; he

shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement." (an-Nisaa: 93), killing a relative would be more grievous.

"...deny others what is rightfully theirs or demand what is not rightfully yours" he prevents what is obligatory for him to spend of wealth, and he seeks what is not his. *Haati* means 'give me money' and *man'a* means withholding what it is due on him. Allah has also prohibited this because it is not allowed for one to withhold what Allah has made obligatory for one to spend and it is likewise not allowed to ask for what one is not entitled to; both of them are impermissible. Hence, he said: ""Allah has forbidden you to disobey your mothers, to deny others what is rightfully theirs or demand what is not rightfully yours"

"...and He dislikes you engaging in petty talks, asking too many questions and wasting money." There is no difference between dislike and prohibition because the meaning of dislike in the language of the *Shareeah* is prohibition. This is only a form of variance in expression, Allah knows best.

"...and He dislikes you engaging in petty talks" that is, transmitting tales. How often does one speaks and fills it with gossips, and he has no aim but to talk about people, especially if this involves the honour of the people of knowledge and the honour of the people in authority. This is more grievous in the sight of Allah- the Mighty and Sublime.

A believer is he who would never say anything but good as the Prophet said: 'Whoever believes in Allah and the Last Day, let him speak the truth or keep quiet.'(1)

"...asking too many questions" may imply asking about knowledge or asking for money.

As for the first, this is asking too many questions about

<sup>1</sup> Reported by al-Bukharee, the Book of Heart-softeners, Chapter of protecting the tongue... (6475) and Muslim, the Book of Faith, Chapter on Inducement of Honouring Neighbours...(47)

knowledge. This is only detested if the enquirer desires to coerce and cause distress for the one being asked, thus he causes boredom and lethargy. However, this is not prohibited or detested if he desires knowledge. Indeed, Abdullah bin al-Abaas (may Allah be pleased with him and his father) is known for asking many questions. It was said to him, 'How did you achieve knowledge?' he said: 'I achieved knowledge with an asking tongue, an intelligent heart and a body that does not tire.'

But if the intent of the enquirer is to cause coercion and distress for the one being asked or pick up his errors in order to defame him, then this is detested.

As for the second case, this is asking others for money. Asking too much makes one among those known for covetousness and greed. Hence, it is not permissible for one to ask others for money except due to dire necessity or one opines that the concerned will feel gracious at being asked. For instance, you have a friend who engages in charity a lot, so you ask him for a need when you know that he can discharge it, this is not blameworthy. Otherwise, it is not permissible to ask except due to dire necessity.

As for wasting money, it is spending it without any related benefit for this world or the Hereafter because Allah said: "And do not give away your property which Allah has made for you a (means of) support to the weak of understanding" (an-Nisaa: 5)

Wealth is for the upkeep of people, they use it to establish the good of this world and the Hereafter. Therefore, when one spends it in other ways, this is wasting it. And worse than that is spending it in forbidden matter, as two illegalities would have been committed:

One: wasting money

Two: committing a prohibition

Therefore, it is obligatory for one to preserve his wealth; he should not waste it or spend it except in what holds a benefit for him in this world or in the Hereafter.

# The excellence of dutifulness shown to the friends of one's father and mother, relatives, wife, and others whom one should honour

#### Commentary

After mentioning the rulings of kindness to parents and maintaining ties of kinship, the author (may Allah shower his mercy on him) cited the rulings of maintaining relations with friends of one's parents and relatives because of the bond between them and his relatives or parents.

Then he (may Allah shower his mercy on him) mentioned the Hadeeth of Ibn Umar (may Allah be pleased with him and his father) that when he went out to Makkah, he had a donkey on which he would rest when he was weary of riding his camel. He would rest on the donkey before proceeding to ride the camel.

On one of such days, Ibn Umar (may Allah be pleased with him and his father) met a Bedouin Arab and asked him, 'Are you so-and-so, the son of so-and-so?' He responded in the affirmative. So he (may Allah be pleased with him and his father) descended from the donkey and said: 'take this and ride it', and he gave him the turban he used to cover his head and said, "Wrap this round your head."

One of his companions said to him, "May Allah forgive you! This Bedouin Arab would have been pleased with less. That is, how will you descend from the donkey and walk on your feet and you gave him your turban which you had wrapped around your head? And this is a desert Arab who would have been content with little.

He said, "I heard the Messenger of Allah say, 'The most devout form of kindness is to establish relations with a man who loved one's father after his death.' That is, the best form of benevolence after the

death of a man's father or mother or one of his relatives is to be kind to the household of the dead's friend; that is, not only his friend but also members of his family.

"His father was a friend of 'Umar." That is, Umar bin al-Khattab (may Allah be pleased with him), Abdullah's father. Hence, he honoured him out of respect for his father, Umar, since the Bedouin's father was a friend of his.

This hadeeth is evidence of the companions' level of compliance and their zeal for good and their haste to achieve it. Ibn Umar derived a great lesson from this hadeeth, so he honoured this Bedouin is this manner because his father was a friend of Umar. So, what is your thought if he had met this friend of Umar? He would have honoured him in manifolds.

There is a benefit in this hadeeth that if your father or mother has a friend, you should honour him or her. This is a form of kindness to them.

Another benefit in this hadeeth is the immensity of the Mercy of Allah, thus the door of kindness is wide and it is not restricted to parents; rather, it extends to the friends of one's parents. When one does good to them, one is only being kind to one's parents and one will be rewarded with the reward of kindness to one's parents.

This is from the favours of Allah- the Mighty and Sublime; He broadens the gates of good for His slaves and makes them numerous that they may achieve good from every flank.

We ask Allah- the Exalted- count us among the pious. Verily, He is the Most Bountiful, the Most Honourable.

May Allah send His Blessings and *Salat* on our leader, Muhammad, his household and all his companions.

#### Hadeeth 343, 344

وَعَنْ أَبِي أُسَيْدٍ - بِضَمِّ الهمْزَةِ وَفَتْحِ السِّينِ - مَالِكِ بْنِ رَبِيعَةَ السَّاعِدِيِّ

رَضِيَ الله عَنْهُ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ الله ﴿ إِذْ جَاءَهُ رَجُلٌ مِنْ بِنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ الله هَلْ بَقِيَ مِنْ بِرِّ أَبُوَيَّ شَيْءٌ أَبَرُّهُمَا مِنْ بَغِدَ مَوْتِهِمَا؟ فَقَالَ: «نَعَمْ، الصَّلاةُ عَلَيْهِمَا، وَالاسْتِغْفَارُ لَهُمَا، وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لا تُوصَلُ إِلاَّ بِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا» رَوَاهُ أَبُو دَاود.

Abu Usaid Malik bin Rabi'ah As-Sa'idi reported: We were sitting with Messenger of Allah when a man of Banu Salamah came to him and asked, "O Messenger of Allah! Is there any obedience to parents left that I can show to them after their death?" He replied, "Yes, to pray for them, to supplicate for their forgiveness, to fulfill their promises after their death, to maintain the ties of kinship which cannot be maintained except through them, and honour their friends." [Abu Dawud]

وَعَنْ عَائِشَةَ رَضِيَ الله عَنْهَا قَالَتْ: مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ عَلَى أَعْرْتُ عَلَى خَدِيجَةَ رَضِيَ الله عَنْهَا، وَمَا رَأَيْتُهَا قَطُّ، وَلكِنْ كَانَ يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُهَا فِي كَانَ يُكْثِرُ ذِكْرَهَا، وَرُبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يُقَطِّعُهَا أَعْضَاءً، ثُمَّ يَبْعَثُها فِي صَدَائِقِ خَدِيجَةً، فَرُبَّمَا قُلتُ لَهُ: كَأَنْ لَمْ يَكُنْ فِي الدُّنْيَا إِلاَّ خَدِيجَةُ! فَيَقُولُ: ﴿إِنَّهَا كَانَتْ وَكَانَ لِي مِنْهَا وَلَدٌ ﴾ متفقٌ عَلَيه .

Aishah reported: I never felt jealous of any of the wives of the Prophet as much as I did of Khadijah, although I have never seen her, but the Prophet used to mention her very often. Whenever he slaughtered a sheep, he would cut it into pieces and send them to the women friends of Khadijah. When I sometimes said to him: "You treat Khadijah in such a way as if there is no woman on earth except her." He would say, "Khadijah was such and such (commending her and speaking well of her), and I had children from her." [Al-Bukhari and Muslim]

#### Commentary

Equally, there remains kindness to parents after their death. Once, the Prophet \*\* was asked, 'O Messenger of Allah, is there any devotion to my parents which I can show them after their death?' He said, 'Yes, praying for them' that is, making supplication for them. The intent is not the Funeral Prayer but supplication.

Salat here refers to supplication. This is similar to His statement- the Exalted: "Take alms out of their property, you would cleanse them and purify them thereby, and pray for them" (at-Tawbah: 103)

Whenever a charity is brought to the Prophet ﷺ, he would pray for the household of the person. Abdullah bin Abee Awfa ♣ narrated that he brought charity of his people to the Prophet 羞, so he said: 'O Allah! Send your prayers on the family of Aboo Awfa'.

So the statement of the Prophet: 'praying for them' that is, asking for Allah's *Salat* for them. He should say: 'O Allah! Convey your *Salat* to my father' and beseech Him to admit them into Paradise and save them from the Hell fire and similar statements.

Secondly, 'asking forgiveness for them' that is, he seeks forgiveness for his parents; he may say: 'O Allah! Forgive my parents and me' or similar statements.

As for his statement 'fulfilling their pledges after them' that is, implementing their bequest.

Therefore, these are five issues: praying for them, asking forgiveness for them, honouring their friends, fulfilling their pledges after them and maintaining ties with relations which are only maintained through them. These are from kindness to parents.

So also is charity on their behalf, as it benefits parents, and

<sup>1</sup> Reported by al-Bukharee, Book of Supplications, Chapter of the statement of Allah "...and pray for them" (6333), and Muslim, Book of Zakat, Chapter of Praying for the one who gives charity (1078)

The fifth is maintaining ties with relations which are only maintained through them. This is kindness to them.

As for the recitation of the Qur'an or offering two rakat of Prayer for them, the Prophet \$\mathbb{z}\$ has not commanded such nor guided to it. Rather, he \$\mathbb{z}\$ said: 'When a man dies, all his deeds cease except three: a recurring charity, beneficial knowledge or a righteous child who prays for him.' (1)

He **#** did not say a righteous child giving charity, establishing the Prayer, performing Hajj or *Umrah* for him; rather, he **#** said: 'praying for him'. So, supplication is better than good deeds on behalf of the parents.

However, if a child was to perform these acts, and intends that the rewards to be for his parents, there is no problem with that. This is because the Prophet # did not prevent Sa'd bin Ubadah (may Allah be pleased with him) from giving charity on behalf of his mother; rather, he permitted that for him<sup>(2)</sup> and the man who stated that his mother would have given charity if she had talked<sup>(3)</sup>.

These five issues are forms of kindness to parents after their death.

Then the author (may Allah shower blessings on him) cited the hadeeth of Aisha (may Allah be pleased with her). She said: "I was never jealous towards any of the other wives of the Prophet as I was jealous towards Khadeejah'. Jealousy is an emotional trait found in a person who loves that his beloved is for him alone instead of others. Hence, it is referred to as *Gheerah* because he detests others (*ghayr*) to be beloved to his beloved. Women are the guiltiest progeny of Adam in this regard.

Aisha (may Allah be pleased with her) was the beloved of the

<sup>1</sup> Reported by Muslim, the Book of Bequest, Chapter of What accrue to one after his death of rewards (1631)

<sup>2</sup> Reported by al-Bukharee, the Book of Bequests (2756)

<sup>3</sup> Reported by al-Bukharee, the Book of Bequests, the Chapter of The reward of charity reaching the dead (1004)

Messenger of Allah ﷺ, and he ﷺ did not love anyone like her during his lifetime after Khadeejah (may Allah be pleased with her). He ﷺ loved Khadeejah greatly because she was the mother of his children, except Ibraheem who was from Mary. Likewise, she (may Allah be pleased with her) counselled and supported him ¾ during the early days of the message, and strengthened him with her wealth. Hence, he ¾ never forgot her.

So, whenever he sacrificed a sheep in Madeenah, he would cut it into pieces and send them to the friends of Khadeejah (may Allah be pleased with her). Aisha (may Allah be pleased with her) could not endure this, so she would say: "It is as if there was only Khadeejah (may Allah be pleased with her) in the world!" and he would reply by enumerating her virtues, may Allah be pleased with her.

'...and I had children from her' all his children- four females and three males- are from her except one, Ibraheem (may Allah be pleased with her). He was from Mary the Copt, who was given to him by the king of Egypt. Hence, he said: 'She was as she was and I had children from her'.

The point of reference in this hadeeth is honouring a person's friend after his death implies honouring him and showing kindness to him, whether such person is one's parents, husband, wife, friend or relatives. Honouring a friend of the dead is honouring him.

#### Hadeeth 345

وَعَنْ أَنَسِ بْنِ مالِكِ رَضِيَ الله عَنْهُ قَال: خَرَجْتُ مَعَ جَرِيرِ بْنِ عبدِ اللهِ اللهِ وَنْهُ فِي سَفَرٍ، فَكَانَ يَخْدُمُني فَقُلْتُ لَهُ: لاَ تَفْعَلْ، الْبَجَلِيِّ رَضِيَ الله عَنْهُ فِي سَفَرٍ، فَكَانَ يَخْدُمُني فَقُلْتُ لَهُ: لاَ تَفْعَلْ، فَقَالَ: إِنِّي قَدْ رَأَيْتُ الأَنْصَارَ تَصْنَعُ بِرَسُولِ الله عَلَيْهُ شَيْئًا آلَيْتُ عَلَى فَقَالَ: إِنِّي قَدْ رَأَيْتُ الأَنْصَارَ تَصْنَعُ بِرَسُولِ الله عَلَيْهُ شَيْئًا آلَيْتُ عَلَى فَقَالَ: إِنِّي قَدْ رَأَيْتُ الأَنْصَارَ تَصْنَعُ بِرَسُولِ الله عَلَيْه أَلْ لا أَصْحَبَ أَحَدًا مِنْهُمْ إِلاَّ خَدَمْتُهُ. متفقٌ عَلَيْه .

Anas bin Malik & reported: I set out along with Jarir bin 'Abdullah Al-Bajali & on a journey and he served me. I said to

him: "Don't do that." Thereupon, he said, "I have seen the Ansar doing this with Messenger of Allah ﷺ, and I swore by Allah, whenever I accompany anyone of the Ansar, I would serve him." [Al-Bukhari and Muslim]

#### Commentary

At the end of *Ahadeeth* regarding the excellence of dutifulness shown to the friends of one's father and mother, relatives, wife, and others whom one should honour, the author (may Aallah shower blessings on him) mentioned the hadeeth of Jarir ibn 'Abdullah al-Bajali (may Allah be pleased with him). Once, he was on a journey and he was serving his companions on the trip, who were from the *Ansaar*. So, he was asked why he, a companion of the Prophet \*\*s, would serve them.

He (may Allah be pleased with him) said, 'I saw the *Ansaar* do something for the Messenger of Allah and I promised myself that I would not keep the company of any of them without serving him.' That is, he vowed to do that.

This is honouring the one who honours the Prophet \$\mathbb{z}\$. Honouring the friends of a man is honouring him, and honouring them is honouring him \$\mathbb{z}\$. Hence, he (may Allah be pleased with him) did this as an honour for the Prophet \$\mathbb{z}\$.

## Honouring the people of the family of the messenger of allah and their clear excellence



Allah- the Mighty and Sublime- said: "Allah only desires to keep

away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying." (Al-Ahzab: 33)

And He- the Mighty and Sublime- said: "That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts." (Hajj: 32)

#### Commentary

The author (may Allah shower blessings on him) said: Chapter of honouring the people of the family of the Messenger of Allah ## and their clear excellence. The family of the Messenger ## can be grouped into two:

A group of disbelievers; these are not members of his household although they are his relatives by lineage. They are not members of his household because when Nuh see cried to Allah: "My Lord! Surely my son is of my family", and his son was an infidel, Allah responded: "Surely, he is not of your family" (Hud: 46)

Therefore, the disbelievers among the relatives of the Messenger \* are not members of his household, although they are his relations by ancestry.

However, the members of his household are the believers among his relatives, and this includes his wives. His wives, may Allah be pleased with them, are members of his household as Allah- the Exalted- said when talking about the mothers of the believers:

﴿ يَنِسَآءَ النَّبِيّ لَسَّتُنَّ كَأَحَدِ مِّنَ النِّسَآءَ إِنِ اَتَّقَيْثُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ - مَرَضُ وَقُلْنَ فَوْلاَ مَعْرُوفَا ﴿ وَقَرْنَ فِي بُيُوتِكُنَّ وَلاَ تَبَرَّحْ لَ تَبَرُّحَ الْجَنِهِلِيَّةِ ٱلْأُولَى وَأَقِمْنَ اللّهَ مَرَسُولَهُ وَاللّهَ لَيْدُ اللّهُ لِيدُ اللّهُ لِيُذْهِبَ عَنصَكُمُ الرّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِرُكُونَ تَطْهِيرًا ﴿ آَ اللّهَ وَرَسُولَهُ وَاللّهُ لِيَدُ اللّهُ لِيُذْهِبَ عَنصَكُمُ الرّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِرُكُونَ تَطْهِيرًا ﴿ آَ ﴾ الرّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِرُكُونَ تَطْهِيرًا ﴿ آَ ﴾

"O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word. And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying." (Al-Ahzab: 32-33)

This is a very clear evidence that the wives of the Messenger are members of his household. This is contrary to the claim of the *Rawafid* who believe that the wives of the Messenger are not members of his household; they are members of his household without doubt.

The believing members of his family have two rights: the right of Faith and the right of kinship of the Messenger **5**.

And the wives of the Messenger are the mothers of the believers, as He- the Exalted- stated in His Book:

"The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers." (Al-Ahzab: 6)

Thus, the wives of the Messenger are mothers of the believers; this is by consensus. Whoever says Aisha is not his mother is not one of the believers because Allah says:

"The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers." (Al-Ahzab: 6). Whoevers believes that Aishah is not a mother of the believers is not a believer; he is not a believer in the Qur'an and the Messenger ...

Amazing indeed is the affair of these people who malign, abuse and hate Aisha, the most beloved wife of the Messenger \*. He \* does not love any woman as he loved her as has been authentically recorded

by al-Bukharee. The Prophet  $\frac{1}{2}$  was asked: "O Messenger of Allah! Who is the most beloved person to you?" He said: "Aisha". They asked about the men, so he said: "Her father"(1), that is, Aboo Bakr, may Allah be pleased with him.

These people detest, abuse and curse Aisha, who is the closest of the Messenger's wives to him. How will these people say they love the Messenger \*\*? How will they claim that they love the Messenger \*\*? This is a false claim with no basis.

The obligation on us is to revere the members of the household of the Prophet , his believing relatives and his wives, the mothers of the believers. They are all members of his household and they have a right on us.

Then the author (may Allah shower blessings on him) cited the verse that we brought up now: "Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying." (Al-Ahzab: 33) that is, cleansing and purification from uncleanliness "Allah only desires to keep away the uncleanness from you..." "...and to purify you a (thorough) purifying" after removing the impurities. Purification involves discharge and embellishment. His statement "a (thorough) purifying", this expression is strengthening the previous, which shows that it is a complete purification.

For this reason, whoever accuses any of the wives of the Messenger of illegal sexual intercourse, refuge is with Allah, is a disbeliever, even if the wife is not Aisha.

Whoever alleges Aisha of what Allah has affirmed her innocence is a disbeliever, a belier of Allah, so his blood and properties become permissible.

As for the one who accuses any of the other wives of illegal sexual intercourse, the correct opinion from the words of the people of knowledge is that he also becomes a disbeliever. This is because such

Reported by al-Bukharee, Book of Virtues, Chapter of the statement of the Prophet, 'If I were...' (3662) and Muslim, Book of Excellence of the companions, Chapter of the Excellence of Aboo Bakr (may Allah be pleased with him) (2384)

charge is the highest form of disgrace for the Messenger of Allah states; that his matrimonial life should consist of someone who engages in illegal sexual intercourse, refuge is with Allah, and Allah has indeed said that: "Bad women are for bad men" (Nur: 26)

Therefore, whoever accuses any of the wives of the Messenger of illegal sexual intercourse has tagged the Prophet a bad man, far removed is he from such and we seek refuge with Allah. This is because Allah said: "Bad women are for bad men" (Nur: 26).

Hence, it should be known that this issue is dangerous and grave, and our obligation is to love and respect the entire household of the Messenger, all of his wives and the believers among his relations.

#### Hadeeth 346 and 347

وَعَنْ يَزِيدَ بْنِ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ، وَعَمْرُو بْنُ مُسْلِم إِلَى زَيْدِ بْنِ أَرْقَمَ رَضِيَ الله عَنْهُمْ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَه حُصَيْنٌ: لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا، رَأَيْتَ رَسُولَ الله وَ وَسَمِعْتَ حَدِيثَهُ، وَغَزَوْتَ مَعَهُ، وَصَلَيْتَ خَلْفَهُ: لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا، حَدِيثَهُ، وَغَزَوْتَ مَعَهُ، وَصَلَيْتَ خَلْفَهُ: لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا، حَدِيثَهُ، وَغَزَوْتَ مَعَهُ، وَصَلَيْتَ بَلْفَهُ: لَقَدْ لَقِيتَ يَا ابنَ أَخِي وَالله لَقَدْ حَدِيثَهُ، وَقَدُمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ كَبِرَتْ سِنِي، وَقَدُمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ كَبِرَتْ سِنِي، وَقَدُمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ كَبِرَتْ سِنِي، وَقَدُمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ كَبِرَتْ سِنِي، وَقَدُمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ الله وَ مَنْ مَكَةً وَالْمَدِينَةِ، فَحَمِدَ الله وَيَهُ فَمَا حَدَّثَةُ مُ وَقَدُمُ عَالَٰ إِمِاءٍ يُدْعَى خُمَّا بَيْنَ مَكَةً وَالْمَدِينَةِ، فَحَمِدَ الله وَالله وَلَا بَيْنَ مَكَةً وَالْمَدِينَةِ، فَحَمِدَ الله وَالله وَلَا النَّاسُ، الله وَوَعَظَ، وَذَكَرَ، ثُمَّ قَالَ: "أَمَّا بَعْدُ: أَلاَ أَيُّهَا النَّاسُ، الله وَوَعَظَ، وَوَعَظَ، وَذَكَرَ، ثُمَّ قَالَ: "أَمَّا بَعْدُ: أَلاَ أَيُّهَا النَّاسُ، فَإِنْ عَلَيْنِ الله وَالله وَلَا تُورِكُ فَيْكُمْ وَالله مَنْ مَكَةً وَالْمَولِي وَلَا تَارِكُ فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ الله، وَرَغَّبَ فِيهِ ثُمُّ قَالَ "وَأَهْلُ وَلِهُ وَلَا الله، وَرَغَّبَ فِيهِ ثُمُّ قَالَ "وَأَهْلُ وَالله وَالمُولُ وَلَهُ مُنْ وَاللّه وَاللّه وَالْهُ وَلَا الله وَاللّه وَاللّه وَاللّه وَاللّه وَاللّه وَاللّه وَاللّه وَلَا الله وَاللّه وَاللّه وَاللّه وَلَا الله وَاللّه وَالله وَاللّه وَاللّه وَاللّه وَاللّه وَاللّه وَاللّه وَاللّه وَالم

بَيْتِي أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي، أُذَكِّرُكُمُ اللهَ فِي أَهْلِ بَيْتِي» فَقَالَ لَهُ حُصَيْنٌ: وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ، أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟ قَال: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ، قَالَ: وَمَنْ هُمْ؟ مِنْ أَهْلِ بَيْتِهِ، وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ، قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ آلُ عَلِيٍّ، وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ قَالَ: كُلُّ هؤُلاَء حُرِمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ. رَوَاهُ مسلم.

Yazid bin Haiyan reported: I went along with Husain bin Sabrah and 'Amr bin Muslim to Zaid bin Argam & and, as we sat by his side, Husain said to him, "Zaid, you acquired great merits, you saw Messenger of Allah &, listened to him talking, fought by his side in (different) battles, and offered Salat (prayer) behind him. Zaid, you have indeed earned great merits. Could you narrate to us what you heard from Messenger of Allah \$\mathbb{k}?" Zaid said, "By Allah! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered in connection with Messenger of Allah &, so accept what I narrate to you, do not compel me to narrate what I fail to narrate." He then said, "One day Messenger of Allah & stood up to deliver a Khutbah at a watering place known as Khumm between Makkah and Al-Madinah. He praised Allah, extolled Him, and exhorted (us) and said, 'Amma Ba'du . O people, I am a human being. I am about to receive a messenger (the angel of death) from my Rubb and I will respond to Allah's Call, but I am leaving with you two weighty things: the first is the Book of Allah, in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.' He exhorted (us to hold fast) to the Book of Allah and then said, 'The second is the members of my household, I remind you (to be kind) to the members of my family. I remind you (to be kind) to the members of my family." Husain said to Zaid, "Who are the members of his household, O Zaid? Aren't his wives the members of his family?" Thereupon Zaid said, "His wives are the members of his family. (But here) the members of his family are those for whom Zakat is forbidden." He asked, "Who

are they?" Zaid said, "Ali and the offspring of Ali, 'Aqil and the offspring of 'Aqil and the offspring of Ja'far and the offspring of 'Abbas." Husain asked, "For all of them the acceptance of Zakat is forbidden?" Zaid & said, "Yes." [Muslim]

Ibn 'Umar & reported: Abu Bakr & said: "Show reverence to Messenger of Allah & by honouring the members of his family." [Al-Bukhari]

#### Commentary

This hadeeth and the report are elucidating on the rights of the household of the Prophet . It has been explained earlier that the members of his household are his wives and whoever believes among his relatives from the family of Alee, the family of Aqeel, the family of Ja'far and the family of al-Abaas. These people are prohibited from taking charity as the Prophet told his uncle, al-Abbaas when he asked him for charity; he said: "This charity is only meant for the common people, so it is not befitting for Muhammad and the members of his household."

The family of Muhammad has some exclusive rights, which are not meant for others. They have specific right in Fay as Allah said: "And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin" (Al-Anfaal: 41), that is, the relations of the Prophet  $\divideontimes$ .

They have honour, nobility and respect, so charity and the obligatory Zakat are not allowed for them because these are meant for the common people as Allah explained: "Take alms out of their property, you would cleanse them" (Tawbah: 103). So, they are not allowed to accept charity, they are nobler and superior than to take

from charity, but they are given a fifth of the war-booty instead.

Then he (may Allah be pleased with him) explained in the hadeeth of Zayd bin Arqam what the Messenger of Allah said on the day of Ghadeer khum. It is a watering place called Khumma between Makkah and Madeenah. He stood up, praised and glorified Allah, and he eulogised the Book of Allah, and explained that it contains cure and light. Then he spoke about the members of his household; he said: 'I remind you of Allah with respect to the people of my house.'

He sanever said that the members of his household are infallible or that their statements are comparable to the Qur'an as the Rawafid claim. They are not infallible; rather, they make mistakes as others do make mistakes, and they can be right just like other mortals. However, they have a right of kinship of the Prophet sait has been mentioned earlier.

And his statement : 'I remind you of Allah with respect to the people of my house.' That is, acknowledge their rights for them, so do not wrong them or oppress them. This comes with special emphasis. Otherwise, every Muslim has a right on his brother, it is not permissible for him to transgress against him or wrong him. However, members of the household of the Prophet have a higher right above other Muslims.

If this is as regards the rights of the members of his household, what is your thought about the rights of the Prophet himself \*\*?

The rights of the Prophet \* are the greatest rights after the rights of Allah, it is obligatory to place it before one's rights, the rights of one's children, family and the entire mankind in love, reverence and accepting his guidance and Sunnah. He \* takes precedence over everyone.

We ask Allah to count us and other Muslims among his s true followers, inwardly and outwardly.

#### Hadeeth 348 and 349

وَعَن أَبِي مسعودٍ عُقبةَ بنِ عمرٍ و البدرِيِّ الأنصاريِّ رَضِيَ الله عَنْهُ قَال: قال رسولُ الله عَنْ: «يَوُمُّ الْقَوْمَ أَقْرَوُهُمْ لِكِتَابِ الله، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِنَّا، وَلاَ يَوُمَّنَّ الرَّجُلُ الرَّجُلُ فِي سُلْطَانِهِ، وَلاَ يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلاَّ بِإِذْنِهِ» رَوَاهُ مسلم.

Abu Mas'ud 'Uqbah bin 'Amr Al-Badri Al-Ansari reported: Messenger of Allah said, "The person who is best versed in the recitation of the Book of Allah, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first, if they are equal in this respect also, then the oldest of them. No man should lead another in prayer where the latter has authority, or sit in his house, without his permission." [Muslim]

وَعَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلاَةِ وَيَقُولُ: «اسْتَوُوا وَلاَ تَخْتَلِفُوا، فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِنِي مِنْكُمْ أُولُو الأَحْلاَم وَالنَّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ وَالنَّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ اللهَ عَسلم .

Abu Mas'ud Al-Ansari reported: Messenger of Allah would place his hands upon our shoulders when we would form rows for As-Salat (the prayer) and say, "Stand in straight rows and do not differ among yourselves, or else your hearts will differ due to disaccord. Let those be nearest to me who are mature and endowed with understanding (of the religion), then those who are nearest to them in these respects and then those who are nearest to them." [Muslim]

#### Commentary

The author said: The Chapter of Revering the Scholars and People of Respect, Preferring them to other than them; so also raising their status and showing their status. That is, (showing) what relates with these from other lofty meanings.

The scholars which the author intended are the scholars of the Sharee'ah, those who are the inheritors of the Prophet . Indeed, the scholars are the inheritors of the prophets who left neither silver coin nor gold coin to be inherited. The Prophet died without leaving anything for his daughter, Faatimah (may Allah be pleased with her) or his uncle Al-Abbas (may Allah be pleased with him) to inherit. This is because the only inheritance of the prophets is knowledge.

Therefore, this knowledge is the *Sharee'ah* of Allah – the Mighty and Sublime, whoever grasps it has inherited a great portion from the bequest of the prophets.

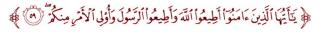
So if the prophets have the right to be respected and honoured, their inheritors also have a partial right to be respected and honoured. Hence, the author dedicated a chapter to this matter because it is an important topic.

And if the scholars are respected, the *Sharee'ah* will be respected because they are the custodians of the *Sharee'ah*. Likewise, if the scholars are despised then the *Sharee'ah* will suffer the same fate. When people belittle and put down the scholars, the *Sharee'ah* which they bear will be unappreciated and it will have no value with people. Each person will begin to disrespect and malign them, thus the *Sharee'ah* will also be of no value.

In the same vein, the leaders – the *Ameers* and *Sultans* - must be respected, honoured and obeyed, in accordance with the dictates of the *Sharee'ah*. Otherwise, their authority will wane, which will lead to insecurity and widespread anarchy on the land, and the Sultan will lose his power and authority.

Therefore, whenever these categories of people, the scholars and

the leaders, are undermined before the general public, the *Sharee'ah* will be corrupted, a state of insecurity will arise, and public affairs will lack focus. Hence, each person will consider himself as a scholar or an authority, the *Sharee'ah* will be violated and the land will be in turmoil. For this reason, Allah – the Mighty and Sublime - commanded obedience to the leaders and the scholars; He – the Mighty and Sublime - said:



"O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority" [Nisaa: 59].

Let us cite a case in point. If the scholars and the leaders are not respected, whenever the masses hear an opinion from a scholar, they will say: 'This is a simple matter. So-and-so holds a contrary view'.

Alternatively, they may say: 'It is simple, we are as knowledgeable as he is' as we have heard some dumb ignoramuses say. If they are informed, when they contest an opinion, that this is the view of Al-Imam Ahmad, Shaafi'ee, Maalik, Aboo Haneefah, Sufyaan or eminent personalities, they would say: 'They are men and we are also men'. But there is a difference between the personality of those people (the great scholars) and these (fools). Who are you to set your words, your deficient understanding, your crippled knowledge and your abysmal 'Ijtihaad' against these noble scholars? How can you compare yourself to them?

So when people despise the scholars, and each person begins to say: 'I am a scholar', 'I am an expert', 'I am an authority', and 'I am an ocean of knowledge which no one can navigate'. Therefore, they would say what tallies with their desire and give religious verdicts accordingly, which would turn the *Sharee'ah* into a mess. And that is due to the acts of these foolish people.

Similarly, if a person in authority issues a command, such person would say: 'There is no obedience to him because he has betrayed a particular trust'. I say: the effects will be on him if he commits sins, but his obedience is still binding on you, even if he were a drunkard. The exception is if we see him engage in a clear-cut Disbelief, which we have evidence against from our Lord. Otherwise, obedience to him is mandatory, even if he were to commit sins, transgress or wrong anyone.

The Prophet said (as regard obedience to the rulers): 'Hear and obey, even if he were to strike your back and take your wealth'(1). And he told his companions about leaders who would betray the trust by not discharging their responsibilities: 'Obey and follow, for you is what you acquire (of rewards) and for them is what they acquire (of sins)(2).

It is not possible for us to have leaders like Aboo Bakr and Umar, or Uthman and Alee, (may Allah be pleased with them). We would need to be like the companions to have rulers who are like the leaders during the era of the companions, may Allah be pleased with all of them.

From what we know today, most people are negligent of the obligations and deep in prohibitions. However, this set of people clamour for their leaders to be like the Rightly Guided Caliphs. This is impossible. What is incumbent on us is to listen to and obey the rulers, even if they are heedless; they shall have their recompense and we shall have ours.

So when the scholars and the leaders are not respected, both the religious and worldly affairs will be lost, we ask Allah for protection.

Then the author (may Allah shower blessings on him) cited as evidence these words of Allah – the Mighty and Sublime:

""Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses)." [Zumar: 9]."

<sup>1</sup> Muslim reported it in the Book of Leadership no: (1847)

<sup>2</sup> Muslim reported it in the Book of Leadership no: (1846)

"Are those who know equal to", that is, those who know are not equal to those who know not. This is because the ignorant is described with an ignominious designation, while the person of knowledge bears a description of honour. Hence, if you were to tell a particular person, 'You an ignorant person,' he will detest that tag and become angry. This shows that ignorance is regarded as demeaning, which nobody likes to be described with. On the other hand, knowledge is praiseworthy; those who know are not comparable to those who know not in any way.

A knowledgeable person will worship Allah – the Mighty and Sublime - upon guidance, he will know how to perform the Ablution, how to observe the *Salat*, give the *Zakat*, observe the fasting, perform Hajj, show kindness to the parents, and how to maintain the ties of kinship.

A knowledgeable person guides people, (Allah – the Mighty and Sublime - says :)

"Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?" [An'am: 122].

They are not equal, a possessor of knowledge is a source of light which guides people, and Allah – the Mighty and Sublime - raises him in rank with that.

Conversely, the ignorant person is dependent on others; he neither benefits himself or others. He harms himself and others when he issues religious verdicts based on ignorance. Thus not equal are those who know and those who do not know.

Then the author (may Allah shower blessings on him) cited evidence

in the *Hadeeth* of Aamir bn Uqbah (may Allah be pleased with him). He reported that the Prophet said: 'The person who is most versed in the recitation of the Book of Allah should lead the Prayer' that is, the Imam should be the most proficient in the recitation of the Book of Allah. 'But if they are equally versed in it, then the one who has most knowledge of the Sunnah, then if they are equal in that respect too, then the one who first did the Hijrah (to Madeenah). And if they are equal in that too, then the first to accept Islam'. A wording says, 'The oldest of them'.

This shows that the people of knowledge superior to others. Topmost priority is given to the one who possesses the knowledge of the Book of Allah, then the one who possesses the knowledge of the *Sunnah*. Indeed, only the best and most knowledgeable people should occupy religious positions. This demonstrates the importance of selecting the best, and it should be the best, for leadership positions in Islam.

However, this does not apply to the Imam of a local mosque. Whoever has been selected as the Imam of a local mosque is indeed the Imam even if there is someone who has better knowledge of the Qur'an. This is based on the statement of the Prophet : 'None should lead another person (in prayer) where the latter has the authority'. The Imam of a local mosque is the authority in his mosque. Indeed, some scholars opine that if a person were to lead the congregation in Prayer in a mosque with a regular Imam, without the permission of that Imam, such Prayer is null, and the entire congregation must repeat their Prayer. This is because the Prophet had prohibited such leadership, and prohibition signifies nullity of the action.

Allah Alone grants success.

# Hadeeth 350, 351, 352, 353 and 354

وَعَنْ عَبْدِ اللهِ بْنِ مسعُودٍ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ١٠٠٠

﴿لِيَلِنِي مِنْكُمْ أُولُو الأَحْلاَمِ وَالنَّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ ۚ ثَلاثًا ﴿وَإِيَّاكُمْ وَهَيْشَاتِ الأَسْوَاقِ» رَوَاهُ مسلم .

'Abdullah bin Mas'ud reported: Messenger of Allah said, "Let those be nearest to me in Salat (prayer) who are mature and possess (religious) knowledge, then those who are nearest to them in these respects." He repeated this three times and then added, "Beware of indulging in the loose talks of the markets (when you are in the mosque)." [Muslim]

وَعَنْ أَبِي يَحْيَى وَقِيلَ: أَبِي مُحَمَّدٍ سَهْلِ بِن أَبِي حَثْمَة - بِفَتْحِ الْحَاءِ الْمُهْمَلَة وإِسْكَانِ الثَّاءِ المثلثةِ - الأَنْصَارِيِّ رَضِيَ الله عَنْهُ قَال: انْطَلَقَ عَبْدُ اللهِ بِنُ سَهْلٍ وَمُحَيِّصَةُ بِنُ مَسْعُودٍ إِلَى خَيْبَرَ وَهِيَ يَوْمَئِدٍ صُلْحٌ، عَبْدُ اللهِ بِنُ سَهْلٍ وَهُو يَتَشَحَّطُ فِي دَمِهِ فَتَفَرَّقَا، فَأَتَى مُحَيِّصَةُ إِلَى عَبْدِ الله بِنِ سَهْلٍ وَهُو يَتَشَحَّطُ فِي دَمِهِ قَتِيلاً، فَلَافَنَهُ، ثُمَّ قَدِمَ الْمَدِينَةَ فَانْطَلَقَ عَبْدُ الرحْمنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُويِّضَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ عَبْدُ الرحْمنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحُويِّكَمْ فَقَال: «أَتَحْلِفُونَ وَحُويِّكَمْ فَقَال: «أَتَحْلِفُونَ وَتَمْ الْمَدِيثِ قَالِكُمْ؟ وَذَكَرَ تَمَامَ الْحَدِيثِ. مَتفقٌ عَلَيه .

Sahl bin Abu Hathmah Al-Ansari reported: 'Abdullah bin Sahl and Muhaiyisah bin Mas'ud () went to Khaibar during the period of the truce (after its conquest) and they separated to perform their duties. When Muhaiyisah returned to 'Abdullah bin Sahl, he found him murdered, drenched in his blood. So he buried him and returned to Al-Madinah. Then 'Abdur-Rahman bin Sahl, Huwaiyisah and Muhaiyisah, the two sons of Mas'ud went to Messenger of Allah and spoke about the case of their (murdered) friend. 'Abdur-Rahman, who was the youngest of them all, started talking. Messenger of Allah said, "Let those older than you speak first." So he stopped talking and the (other

two) spoke about the case of their (murdered) friend. Messenger of Allah said, "Will you take an oath whereby you will have the right to receive the blood money of your murdered man?" And mentioned the rest of the Hadith." [Al-Bukhari and Muslim]

وَعَنْ جَابِرٍ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﴿ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدِ يَعْنِي فِي القَبْرِ، ثُمَّ يَقُولُ: ﴿ أَيُّهُمَا أَكْثُرُ أَخْذًا لِلْقُرْآنِ؟ ﴾ فَإِذَا أَشِيرَ لَهُ إِلَى أَحِدِهِمَا قَدَّمَهُ في اللَّحْدِ. رواه الْبُخَارِي .

Jabir reported: After the battle of Uhud, the Prophet sarranged the burial of two of the martyrs in one grave. In each case he would ask, "Which one of them had learnt more Qur'an by heart?" Whichever was thus pointed out to him, was placed by him first in the Lahd. [Al-Bukhari]

وَعَن ابن عُمر رَضِي الله عَنْهُمَا أَنَّ النَّبِيَ ﷺ قَال: «أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكٍ، فَجَاءَنِي رَجُلاَنِ، أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ، فَنَاوَلْتُ السِّوَاكَ الأَصْغَرَ، فَقِيلَ لِي: كَبِّر، فَدَفَعْتُهُ إِلَى الأَكْبَرِ مِنْهُمَا » رَوَاهُ مسلم مُسْنَدًا والبخاري تَعْلِيقًا.

Abdullah bin 'Umar reported: The Prophet said, "It was shown to me in my dream that I was cleaning my teeth with a Miswak and two men came to me, one being older than the other. I gave the Miswak to the younger one, but I was asked to give it to the older, which I did." [Al-Bukhari and Muslim]

وَعَنْ أَبِي مُوسَى رَضِيَ الله عَنْهُ قَال: قَال رَسُولُ الله ﷺ: "إِنَّ مِنْ إِجْلاَلِ الله تَعَالَى إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِم، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ، وَالْجَافِي عَنْهُ وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ». حَديثٌ حسنٌ رَوَاهُ أَبُو دَاود.

Abu Musa reported: Messenger of Allah said, "It is out of reverence to Allah in respecting an aged Muslim, and the one who commits the Qur'an to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler." [Abu Dawud]

#### Commentary

All these *Ahaadeeth* support what the author (may Allah shower blessings on him) has earlier mentioned about revering the scholars, the people of honour and the elders.

One of these Ahaadeeth is the Hadeeth of Ibn Mas'ood (may Allah be pleased with him) that the Prophet said: 'Let those that will be nearest to me in Salat be those who are mature and possess (religious) knowledge, then those who follow them (in knowledge) should come after them'. He said that three times, then added: 'Beware of indulging in lose talks of the markets (when you are in the mosque)'.

The 'Laam' (as contained in the Arabic text) in his statement, 'Let those that will be nearest to me', signifies an order, which means those who are mature and possess knowledge must be in the forefront.

'Ulul'Ahlaam' means those who have attained maturity because of their age.

'Nuhah', it means those who are intelligent.

Thus, those who must be in the front in *Salat* are the intelligent people who are mature. This is because it is easier for them than the young ones to understand what the Prophet \*\* says or does. Hence, he \*\* ordered that these people must be closer to the Imam.

However, this Hadeeth does not imply that only the people of maturity and intelligence must be in the lead, thus they send the young ones away from the first row. This is not allowed. It is not permissible to remove them from the first row except they cause disruption; otherwise, the one who reaches a spot earlier has more right to the place.

So there is a difference between saying: 'None should come close to me except those who are mature and possess knowledge', and the Prophet's statement: 'Let those be nearest to me be those who have mature...' The second statement is only encouraging the elders and the intelligent ones to be on the first row. And if the first statement had been the text of the *Hadeeth*, it would have implied that whoever is not mature or intelligent should not be on the first row.

On this premise, we say that those who sack the minors from the first row are wrong because they have denied those who are more entitled of their right. The Prophet ## said: 'Whoever gets to a spot before any other Muslim has right to the place'(1).

In another perspective, those who send away such youngsters would only make them dislike mosques. Therefore, removing them from the foremost rows may make them stay away from the mosque.

In addition, when such treatment is meted out at a kid, he may never forget it; he will detest such action or talking about it. Due to these evils, we say publicly that you should not prevent minors from the foremost rows.

So also, they engage in play whenever we drive them away from the first rows. If all of them were to be on the same row, as a scholar once explained, it would give birth to playing that could hurt the entire congregation. But if they are with people in different rows, this will prevent the chaos that may ensue when they are on the same row.

His statement: 'Let those be nearest to me be people who are mature and who possess knowledge', shows that staying close to the Imam is commendable; hence, he mentioned those who should be nearest to him.

<sup>1</sup> Aboo Dawood reported it in the Book of Tax and Leadership no: (3071)

Therefore, we state that if the right side of a row is evidently farther from the Imam than the left side, then the left side is considered to be better because of its proximity to the Imam. At inception, if only two persons are with the Imam in *Salat*, each one would stand at either side of the Imam; both of them would not be on his right side. This shows the importance of staying close to the Imam and placing him midway through the rows.

However, that has been abrogated. Now, two persons praying with the Imam would stand behind him. At the initial stage, it was permissible for two persons to pray alongside the Imam on the same row, with each one on either side. This shows that the right side is not generally superior. Indeed, it is only preferred to the left side if it is closer to the Imam or both are of similar span. So, the left wing, which is nearer to the Imam, is better.

And the *Hadeeth* relating the Prophet's stream: two people approached him while he was brushing with a chewing stick, so he wanted to offer it to the younger of the two but he was told to give it to the elder. This is also evidence of preference for the elders when given something out.

In the same vein, if you want to give out food, coffee or tea to people in front of you, for instance, it is not essential to start from the right; rather, start with the elders. This is because when the Prophet wanted to give it to a younger person, it was said to him: 'Give it to the older one'. And we know that if the younger person was on his left side \$\mathbb{x}\$, he would not have decided to give him. So, it is apparent that he wanted to give the person on his right side, but he was cautioned and directed to give the older person.

Hence, if these people are seated before you, you should start from the elders and not necessarily from the right. However, start from the right side if they are sitting on your right and left sides.

In this way, we have aligned the evidences giving preference to the elders and the evidences giving preference to those sitting on the right side. We say: There is a story that the Prophet \* was drinking from a vessel, and there were some old people on his left and a lad on his right, it was Ibn Abbas (may Allah be pleased with him). Then the Prophet \* said to the boy: 'Do you permit me to give to these people?' Then the boy said: 'No, by Allah, I will not allow my portion from you to be for anyone'. So, the Prophet \* gave it to him(1). Therefore, if the condition is similar to this, you should give it to those on your right. But if those people are in front of you, start from the elderly ones, as established by the *Sunnah*. This is how to harmonise the two cases.

Then, who should one give after the adult? Should he hand it over to the person on the right side of the elder, who would be on the left side of the youngster, or the one on the right side of the youngster?

We say: Begin with the one on the right side of the youngster, even if he is on the left side of the elder. If we consider giving preference to the right after the rights of adult, the person on your right is on the left side of the one facing you, so start with him, except if any of them permits the other. Perhaps, he says: 'Give it to so-and-so'; the right is theirs and they have the right to relinquish it.

Allah knows best.

# Visiting the pious persons loving them and adotpion of thier company

#### Allah, the Exalted, said:

"And (remember) when Mûsa (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling" until He – the Mighty

<sup>1</sup> Al-Bukhaari reported it in the Book of Share-tenancy no: (2351); Muslim reported it in the Book of Drinks no: (2030)

and Sublime - said:

"Mûsa (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?" [Kahf: 60-66].

And Allah, the Exalted, said:

"And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face" [Kahf: 28].

#### Commentary

The author (may Allah shower blessings on him) mentioned: The Chapter of Visiting the Pious Persons, Loving them and Adopting their Company.

The pious persons are the people of knowledge, faith and benefit and loving them is mandatory. This is because the strongest effect of faith is loving and hating for the sake of Allah – the Mighty and Sublime. When a person's desire to love and hate tally with Allah's, such a person has attained the friendship of Allah – the Mighty and Sublime.

So, when you sit with the people of goodness, you are on a good cause. The Prophet  $\frac{1}{2}$  compared sitting with a righteous person to sitting with a perfume seller; he may give you, sell it to you or you acquire a pleasant smell from him.

Thus, it is essential to ask them to visit you because of the attendant benefits.

Then the author (may Allah shower blessings on him) mentioned the story of Moosa and Khidr; that Moosa said to his boy:

#### ﴿ قَالَ لَهُ مُوسَىٰ هَلُ أَتَبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿ ﴿ ﴾

"Mûsa (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?" [Kahf: 66]."

That was because Allah – the Mighty and Sublime - had informed Musa that there was a servant of His whom He had endowed with Mercy from Him and granted him knowledge. So Musa went in search of this man until he met him. Allah – the Mighty and Sublime - narrated the story comprehensively in *Soorah Al-Kahf*. This shall be discussed in details Allah willing.

Allah knows best.

#### Hadeeth 360, 361, 362 and 363

وَعَنْ أَنْسٍ رَضِيَ الله عَنْهُ قَال: قَال أَبُو بَكْرٍ لِعُمَرَ رَضِيَ الله عَنْهُمَا بَعْدَ وَفَاةِ رَسُولِ الله ﷺ: انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ رَضِيَ اللهُ عَنْهَا نَزُورُهَا كَمَا كَانَ رَسُولُ اللهِ ﷺ: يَزُورُهَا، فَلَمَّا انْتَهَيَا إِلَيْهَا، بَكَتْ، فَقَالاً لَهَا: مَا يُبْكِيكِ أَمَا تَعْلَمِينَ أَنَّ مَا عِنْدَ الله خَيْرٌ لِرَسُولِ الله ﷺ، فقالت: إني لاَ أَعْلَمُ أَنَّ مَا عِنْدَ الله تعالَى خَيْرٌ لِرسُولِ الله ﷺ وَلكِنْ لاَ أَعْلَمُ أَنَّ مَا عِنْدَ اللهِ تعالَى خَيْرٌ لِرسُولِ الله ﷺ وَلكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدِ انْقَطَعَ من السَّمَاء، فَهَيَّجَتْهُمَا عَلَى الْبُكَاء، فَجَعَلا يَبْكِيانِ مَعَهَا. رَوَاهُ مُسلم.

Anas bin Malik reported: After the death of Messenger of Allah Abu Bakr (s) said to 'Umar (s): "Let us visit Umm Aiman as Messenger of Allah used to visit her." As we came to her, she wept. They (Abu Bakr and 'Umar ) said to her, "What makes you weep? Do you not know that what Allah has in store for His Messenger is better than (this worldly life)?" She said, "I weep not because I am

ignorant of the fact that what is in store for Messenger of Allah  $\frac{1}{2}$  (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come." This moved both of them to tears and they began to weep along with her. [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﴿ الْأَنْ رَجُلاً زَارَ أَخًا لَهُ في قَرْيَةٍ أُخْرَى، فَأَرْصَدَ الله تَعَالَى عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَال: أَيْنَ تُرِيدُ؟ قَال: أُرِيدُ أَخًا لِي في هذِهِ الْقَرْيَةِ. قَال: هَلْ لَكَ عَلَيْهِ قَال: أَيْنَ تُرِيدُ؟ قَال: لا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي الله تَعَالَى، قَال: فَإِنِّي رَسُولُ الله إَلَيْكَ بِأَنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتُهُ فِيهِ وَوَاهُ مُسْلِم. فَإِنِّي رَسُولُ اللهِ إِلَيْكَ بِأَنَّ اللهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ » رَوَاهُ مُسْلِم.

Abu Hurairah reported: The Prophet said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)." [Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: "مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي الله، نَادَاهُ مُنَادٍ: بِأَنْ طِبْتَ، وَطَابَ مَمْشَاكَ، وَتَبَوَّأْتَ مِنَ الجَنَّةِ مَنْزِلاً» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسنٌ، وَفِي بَعْضِ النُّسخ: غريب.

Abu Hurairah & reported: I heard Messenger of Allah & saying, "Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: 'May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah." [At-Tirmidhi]

وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ فَال: «إِنَّمَا مَثُلُ الجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ، كَحَامِلِ المِسْكِ، وَنَافِخِ الْكِيرِ، فَحَامِلُ المِسْكِ، وَنَافِخِ الْكِيرِ، فَحَامِلُ المِسْكِ، وَإِمَّا أَنْ تَجِدَ مِنْهُ فَحَامِلُ المِسْكِ، إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا رِيحًا طَيِّبَةً، وَنَافِخُ الْكِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا مُنْتِنَةً» متفقٌ عَلَيه.

Abu Musa Al-Ash'ari reported: I heard the Prophet saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell." [Al-Bukhari and Muslim]

# Commentary

All these *Ahaadeeth* illustrate the virtues of friends visiting one another, and loving for the sake of Allah – the Mighty and Sublime.

The first *Hadeeth* is the story of two companions of the Prophet \*who visited a woman whom the prophet used to visit. They went to see her because it was the practice of the Prophet \*with to visit her. When they got to her place and sat, she burst into tears. They asked her: "Why are you crying? Don't you know that what is with Allah is better for His Messenger?' that is, that it is better than this world.

Then she said (may Allah be pleased with her): 'I am not crying because of that. I am crying because the revelation has ended.' Since the Prophet ## had died, revelation has ceased. There shall be no revelation after the demise of the Prophet ##; hence, Allah – the Mighty and Sublime - completed the Sharee'ah before his death. He – the Mighty and Sublime - said:

## ﴿ ٱلْيُوْمَ ٱكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَمَ دِينًا ۗ ﴾

"This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion" [Maidah: 3].

So the other two companions began to cry because she (may Allah be pleased with her) reminded them of what they had forgotten.

As for the other *Ahaadeeth*, they show virtues of visiting one another for the sake of Allah – the Mighty and Sublime, and that Allah – the Mighty and Sublime - will reward whoever drops by his brother or visits him when he is sick. It will be said to such: 'You have become good so also are your steps'. And it will be said to the one who visits his friend, not for a worldly benefit but his love for him for the sake of Allah: 'Allah loves you as you love him for His sake'.

Visitation holds a lot of benefits, including a great reward. It brings the hearts together, unites the people, remembers the forgotten, reminds the heedless, and teaches the ignorant. It contains innumerable benefits; the one who does it will know them.

Likewise, visiting the sick has a number of benefits and support. We have earlier mentioned that it is one of the mutual rights of the Muslims. A Muslim should be visited when he is sick, he should be reminded of Allah – the Mighty and Sublime, repentance, bequests and other things which may benefit the sick.

All these Ahaadeeth, and similar ones, show that it is important for one to effect what will bring about love and affection between him and his brothers. That may include regular stopovers, visiting him when he is sick, get together and similar measures.

# Hadeeth 364, 365, 366, 367 and 368.

Abu Hurairah & reported: I heard Messenger of Allah & saying, "Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: 'May you be

happy, may your walking be blessed, and may you be awarded a dignified position in Jannah." [At-Tirmidhi]

وَعَنِ ابنِ عَبَّاسٍ رَضِيَ الله عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ لِجِبْرِيلَ: مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورَنَا؟ ﴿ فَنَزَلَتْ: وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ رواه الْبُخَارِي.

Ibn 'Abbas reported: The Prophet said to Jibril (Gabriel), "What prevents you from visiting us more frequently?" Thereupon was revealed the Ayah: "(The angels say:) 'And we (angels) descend not except by the Command of your Rubb. To Him belongs what is before us and what is behind us, and what is between those two." (19:64) [Al-Bukhari]

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ الله عَنْهُ، عَنِ النَّبِيِّ ﷺ قَال: «لاَ تُصَاحِبْ إِلاَّ مُؤْمِنًا، وَلا يَأْكُلْ طَعَامَك إِلاَّ تَقِيُّ».

Abu Sa'id Al-Khudri & reported: The Prophet \* said, "Keep only a believer for a companion and let only a pious eat your food." [At-Tirmidhi and Abu Dawud]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَال: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ».

Abu Hurairah & reported: I heard the Prophet \$\mathbb{z}\$ saying, "Man follows his friend's religion, you should be careful who you take for friends." [At-Tirmidhi and Abu Dawud]

وَعَنْ أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ الله عَنْهُ أَنَّ النَّبِيَّ ﷺ قَال: «الْمَرْءُ مَعَ مَنْ أَحَبَّ» متفقٌ عَلَيه .

Abu Musa Al-Ash'ari & reported: The Prophet said, "A person will be summoned with the one whom he loves." [Al-Bukhari and Muslim]

# Commentary

The author (may Allah shower blessings on him) reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'A woman is married for four things: her wealth, her lineage, her beauty and her Deen. Select the Deen, may you be blessed.'

That is, the major reasons why people marry women can be summed up in these four things:

Wealth, so that the prospective husband may make use of it.

Lineage, she should come from a noble family, so that he can take pride in it.

Beauty, so that he can enjoy her.

*Deen*, so that she will assist him on his religious commitment, preserve his trust and take care of his children.

The Prophet said: "Select the *Deen*, may you be blessed." That is, choose the one who possesses piety and crave for her. So the Prophet fortified that with his statement s: "*Taribat Yadaaka*," may you be blessed. The Arabs use this expression to encourage a particular thing.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Jibreel that the Prophet said: 'What prevents you from visiting us more frequently? Then this verse was revealed:

"And we (angels) descend not except by the Command of your Lord (O Muhammad). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful'. [Mar'yam: 64].

This is evidence for requesting the people of honour to drop by

your house; thus, you invite them to visit you in order to benefit from their company.

Likewise, the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) shows that the company of a righteous woman would assist you with regards to the Religion of Allah – the Mighty and Sublime.

And it has earlier been mentioned that the similitude of a good company is comparable to sitting with a perfume seller; he may give you, sell it to you or you acquire a pleasant smell from him.

Then the author (may Allah shower blessings on him) mentioned some *Ahaadeeth* with this connotation. It was reported from the Prophet ## that he said: 'A man follows his friend's religion; you should be careful who you take for friends'. This means a man will model his Religion and character after the company he keeps, so each of you should be wary of whom he takes as a friend. Hence, if he keeps company of the righteous, he will be one of them; and if he keeps company of bad people, he will be one of them.

Summarily, these *Ahaadeeth*, and their likes, show that it is important for one to keep company of righteous people; he should visit them and invite them to visit him too because of the attendant benefits.

Allah Alone grants success.

# Ahaadeeth 369, 370, 371, 372, 373 and 374

وَعَنْ أَنُسٍ رَضِيَ الله عَنْهُ أَنَّ أَعْرَابِيًا قَالَ لِرَسُولِ الله ﷺ: مَتَى السَّاعَةُ؟ قَالَ رَسُولُ الله ﷺ: مَا أَعْدَدتَ لَهَا؟» قَال: حُبُّ اللهِ وَرَسُولِهِ قَال: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ».

Anas bin Malik streported: A bedouin came to Messenger of Allah stand said to him, "When will be the Hour (i.e., the Day

of Resurrection)?" He (the Prophet ﷺ) said, "What preparation have you made for it?" He said, "Only the love of Allah and His Messenger." Then Messenger of Allah ﷺ said, "You will be with those whom you love." [Al-Bukhari and Muslim]

وَعَنِ ابنِ مَسْعُودٍ رَضِيَ الله عَنْهُ قَال: جَاءَ رَجُلٌ إِلَى رَسُولِ الله ﷺ فَقَالَ: يَا رَسُولَ الله گَنْفَ تَقُولُ في رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ؟ فَقَالَ رَسُولُ الله ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ» متفقٌ عَلَيه .

Ibn Mas'ud reported: A man came to Messenger of Allah and said, "O Messenger of Allah! What do you think of a man who loves some people but does not go any nearer to their position?" He () replied, "A man will be with those whom he loves." [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ فَيْ قَال: «النَّاسُ مَعَادِنٌ كَمَعَادِنِ الذَّهَبِ وَالْفِضَةِ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الإِسْلاَمِ إِذَا فَقُهُوا، وَالأَرُّوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا، اثْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا، اثْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا، اثْتَلَفَ، وَمَا تَنَاكَرَ مِنْهَا، اخْتَلَفَ» رَوَاهُ مسلم.

Abu Hurairah reported: I heard Messenger of Allah saying, "People are like gold and silver; those who were best in Jahiliyyah (Pre-Islamic Period of Ignorance) are best in Islam, if they have religious understanding; and the souls are like recruited soldiers, they get mixed up with those similar with them in qualities and oppose and drift away from those who do not share their qualities." [Muslim]

وَعَنْ أُسَيْرِ بن عَمْرٍ و وَيُقَالُ: ابْنُ جَابِرٍ وَهُوَ "بِضَمِّ الْهَمْزَةِ وَفَتْحِ السِّينِ الْمُهْمَلَةِ» قَال: كَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ إِذَا أَتَى عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمَنِ سَأَلَهُمْ: أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ؟ حَتَّى أَتَى عَلى

أُوَيْس رَضِيَ الله عَنْهُ، فَقَالَ لَهُ: أَنْتَ أُوَيْسُ بْنُ عَامِرٍ؟ قَال: نَعَمْ، قَال: مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ؟ قَال: نَعَمْ قَال: فَكَانَ بِكَ بَرَصٌ، فَبَرَأْتَ مِنْهُ إِلاَّ مَوْضِعَ دِرْهَم؟ قَال: نَعَمْ قَال: لَكَ وَالِدَةُ؟ قَال: نَعَمْ، قَال: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولَ: «يَأْتِي عليكم أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرَنٍ كَانَ بِهِ بَرَصٌ، فَبَرَأً مِنْهُ إِلاَّ مَوْضعَ دِرْهَم، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ» فَاسْتَغْفِرْ لِي فَاسْتَغْفَرَ لَهُ، فَقَالَ لَهُ عُمَرُ: أَيْنَ تُرِيدُ؟ قَال: الْكُوفَة، قَال: أَلاَ أَكْتُبُ لَكَ إِلَى عَامِلِهَا؟ قَال: أَكُونُ فِي غَبْرَاءِ النَّاسِ أَحَبُّ إِلَيَّ، فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ، فَوَافَى عُمَرَ، فَسَأَلَهُ عَنْ أُوَيْس، فَقَالَ: تَرَكْتُهُ رَثَّ الْبَيْتِ قَلِيلَ الْمَتَاعِ، قَال: سَمِعْتُ رَسُولَ الله وَ يُقُول: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادٍ مِنْ أَهْلِ الْيَمَنِ مِنْ اللَّهِ مِنْ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرَنٍ، كَانَ بِهِ بَرَصٌ فَبَرَأً مِنْهُ إِلاَّ مَوْضِعَ دِرْهَمِ، لَهُ وَالِدَةُ هُوَ بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى الله لَأَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ، فَافْعَلْ» فَأَتَى أُوَيْسًا، فَقَالَ: اسْتَغْفِرْ لِي قال: أَنْتَ أَحْدَثُ عَهْدًا بِسَفَرِ صَالِح، فَاسْتَغْفِرْ لِي. قَالَ: لَقِيتَ عُمَرَ؟ قَال: نَعَمْ، فَاسْتَغْفَرَ لَهُ، فَفَطِنَ لَهُ النَّاسُ، فَانْطَلَقَ عَلَى وَجْهِهِ. رَوَاهُ مسلم.

Usair bin 'Amr (Ibn Jabir) reported: When delegations from Yemen came to the help of (the Muslim army at the time of Jihad) 'Umar would ask them, "Is there Owais bin 'Amir amongst you?" (He continued searching him) until he met Owais . He said, "Are you Owais bin 'Amir?" He said, "Yes." 'Umar asked, "Are you from the Qaran branch of the tribe of Murad?" He said, "Yes." He ('Umar ) again said, "Did you suffer from leucoderma and then you were cured from it but for the space of a dirham?"

He said, "Yes." He ('Umar 🐞) said, "Is your mother still alive?" He said, "Yes." He ('Umar 🐞) said, "I heard Messenger of Allah saying, 'There would come to you Owais bin 'Amir with the reinforcement from the people of Yemen. He would be from Qaran (the branch) of Murad. He had been suffering from leucoderma from which he was cured but for a spot of a dirham. He has a mother to whom he is very dutiful. If he were to take an oath in the Name of Allah, Allah would fulfill his oath. And if it is possible for you, ask him to ask forgiveness for you.' So, ask forgiveness for me." He (Owais 🐗) did so. 'Umar 🐗 then said, "Where do you intend to go?" He said, "To Kufah." He ('Umar 🐗) said, "Let me write a letter for you to its governor," whereupon he (Owais 📥) said, "I love to live amongst the poor people." The following year, a person from among the elite (of Kufah) performed Hajj and he met 'Umar . 'Umar asked him about Owais . He said, "I left him in a state with meagre means of sustenance in a decayed house." (Thereupon) 'Umar 💩 said, "I heard Messenger of Allah saying, 'There would come to you Owais bin 'Amir of Qaran, a branch (of the tribe) of Murad, along with the reinforcement of the people of Yemen. He had been suffering from leucoderma which would have been cured but for the space of a dirham. He has a mother to whom he is very dutiful. Were he to swear, trusting Allah, for something, Allah would fulfill his oath. If you can ask him to pray for forgiveness for you, do so." This man went to Owais & and asked him to pray for forgiveness for him. Owais & said to him, "You have just returned from a blessed journey, it is you who should pray for forgiveness for me; and did you meet 'Umar?" The man said, "Yes." 'Owais & then prayed for forgiveness for him. People became aware of the high status of Owais & and he set out following his course. [Muslim]

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَال: اسْتَأْذَنْتُ النَّبِيَّ فِي الْعُمْرَةِ، فَأَذِنَ لي، وَقَال: (لا تَنْسَنَا يَا أُخَيَّ مِنْ دُعَائِكَ» فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَنَّ لي بِهَا الدُّنْيَا.

'Umar bin Al-Khattab reported: I sought permission of the Prophet to perform 'Umrah. He granted me leave and said, "Dear brother! Do not forget us in your supplications." ('Umar added): This is something I would not exchange for the whole world.

Ibn 'Umar & reported: The Prophet sused to visit Quba', either mounted or on foot and would offer two Rak'ah prayer in the mosque there. [Al-Bukhari and Muslim]

## Commentary

These *Ahaadeeth* are related to the theme of this chapter in which the author mentioned them. They reveal that honouring the scholars, holding them in high esteem, admiring them, keeping company of the righteous, visiting them, inviting them for visits and similar things are essential.

In the first *Hadeeth* of Anas bn Maalik (may Allah be pleased with him), a Bedouin said: 'O Messenger of Allah, when will the Hour be? Then the Prophet ﷺ replied: 'What preparation have you made for it?' the man said: 'The love of Allah and His Messenger'.

This Hadeeth contains evidence that it is not ideal for someone to ask for when and where he will die; rather, he should be concerned about his last state, will it be a good end or a bad end?

Hence, he sereplied him: 'What preparation have you made for it'. That is, do not be disturbed as it will certainly come. Allah – the Mighty and Sublime - has said:

"They ask you (O Muhammad) about the Hour, - when will be its appointed time?" [Naaziat: 42].

And He - the Mighty and Sublime - said:

"People ask you concerning the Hour, say: "The knowledge of it is with Allah only. What do you know? It may be that the Hour is near!" [Ahzaab: 63].

And He - the Mighty and Sublime - said:

"And what can make you know that perhaps the Hour is close at hand?" [Shurah: 17].

So the issue is: what preparation have you made for it? What have you done? Have you turned to your Lord? Have you repented from your sin? This is the important matter.

Likewise, the *Hadeeth* of Ibn Mas'ood (may Allah be pleased with him), and the subsequent statement of the author (may Allah shower blessings on him) about the virtues of the love of Allah – the Mighty and Sublime - and His Messenger # that when a person loves a people, he will be with them. The Prophet # said: 'A man will be with those he loves'.

Anas (may Allah be pleased with him) said: 'We were never as happy with anything after we entered Islam as with this statement. As for me, I love Allah and His Messenger. I love the Messenger of Allah, I love Aboo Bakr and Umar. A man will be with those whom he loves.' This is because when he loves a people, he connects with them, draws close to them, imitates their characters and emulates their deeds, as it is natural for man.

As for the *Hadeeth* of Umar bn Al-Khattab (may Allah be pleased with him), he wanted to perform *Umrah*, and so the Prophet  $\frac{1}{2}$  told him: 'Do not forget us in your prayer', or 'Put us in your prayer'. However, this *Hadeeth* is weak although the author (may Allah

shower blessings on him) regarded it as authentic. It is part of the author's methodology to be lenient in grading *Ahaadeeth* encouraging meritorious deeds.

Although this might have been borne out of a sincere intention, it is better to follow the truth. Authentic narrations should be differentiated from weak narrations, and we can still encourage meritorious deeds without recourse to weak *Ahaadeeth*.

In reality, the Prophet \* asked whoever meets Uways al-Qar'nee or Al-Qaranee (may Allah be pleased with him) to request him to supplicate for him. But this was specifically for him (Uways), because he was an obedient son to his mother, and Allah – the Mighty and Sublime - wanted to raise his status in this world before the Day of Recompense.

That was why the Prophet ## never asked anybody to request for supplication from another, even though there were people better than Uways. Abu Bakr was superior to Uways, without doubt, so also were other companions better than him because of their companionship of the Prophet ##. Notwithstanding, he ## never asked any of them to appeal for supplication from another person.

Therefore, the correct view is that it is not permissible for anyone to request for supplication from another person, even if he is a righteous man. This is neither from the guidance of the Prophet nor from the guidance of his Rightly Guided Successors.

However, if the supplication is for general benefit; perhaps, you ask this pious person to be seech Allah – the Mighty and Sublime - for rain or removal of tribulation from the populace and similar matters, which are communal benefits, then there is nothing wrong with that. This is because it is for the benefit of others; it is similar to soliciting monetary assistance for a poor person, you would not be faulted or censured for doing that.

Likewise, the request of the companions that the Prophet # prays for

them is one of his exclusive rights. They would ask him to supplicate for them. An instance was the man who appealed to the Prophet after he mentioned that some seventy thousand people would enter the Paradise without accountability or punishment. Ukaashah bin Mihsan (may Allah be pleased with him) stood up and said: Supplicate to Allah that He makes me one of them. The Prophet said: You are one of them. Then another man made the same request, but the Prophet said: Ukaashah has preceded you regarding it'(1).

Similarly, the woman who used to suffer from epileptic fits requested that the Prophet should supplicate to Allah for her. The Prophet said: 'If you wish I can supplicate for you, but if you wish you show patience then the Paradise will be yours'. She (may Allah be pleased with her) said: 'I will be patient, but supplicate to Allah for me that it should not undress me'(2).

In summary, it is one of the exclusive rights of the Prophet **%** to be asked for supplication. This does not hold for other than him.

Yes, one may want to ask another person for supplication, and his intention is to benefit another. That is, he wants Allah – the Mighty and Sublime - to reward this man for his supplication for his brother, or Allah – the Mighty and Sublime - grants his supplication, since an angel will always respond to a person's supplication for his brother in his absence with, 'Amin, and may you have the like of it'. Verily, actions are based on intentions. That person never intended himself alone, but for himself and his brother who had requested him to make this supplication for him; actions are based on intentions.

As for a personal benefit, as stated by Imam Shaafi'ee (may Allah shower blessings on him), it is one of the detested supplications. The Prophet # took a pledge from his companions that they would not ask for anything from anyone.

<sup>1</sup> Al-Bukhaari reported it in the Book of Simplicity no: (6541); and Muslim reported it in the Book of Faith no: (216)

<sup>2</sup> Al-Bukhaari reported it in the Book of the Sick no: (5652); and reported it in the Book of Goodness to parents and Joining Ties no: (2576)

# Excellence and etiqeutte of sincere love for the sake of allah

Allah the Exalted said:

﴿ مُحَمَّدُ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ وَ أَشِدَا وَعَلَى الْكُفَّارِ رُحَمَا وَ بَيْنَهُمُّ تَرَبُهُمْ وُكُعًا سُجَّدًا يَبْتَغُونَ فَضَلَا مِنَ اللَّهِ وَرِضُونَا لَسِيما هُمْ فِي التَّوْرَئِةَ وَمَثَلُهُمْ فِي التَّوْرِئِةَ وَمَثَلُهُمْ فِي التَّوْرَئِعَ لِيغِيظَ بِهِمُ الْإِنْجِيلِ كُزَرْعٍ أَخْرَجَ شَطْعَهُ وَفَازَرَهُ وَالسَّتَغَلَظَ فَاسْتَوَى عَلَى سُوقِهِ وَيُعَمِّدُ الزَّرَاعَ لِيغِيظَ بِهِمُ الْكُفَارُ وَعَمِلُوا الصَّلِحَتِ مِنْهُم مَغْفِرَةً وَأَجْرًا عَظِيمًا اللَّ ﴾

"Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Jannah)". [Fath: 29].

And Allah the Exalted said:

"And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them" [Hashr: 9].

# Ahaadeeth 375, 376

وَعَنْ أَنَسٍ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ ﴿ قَالَ: ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاَوَةَ الإِيْمَانِ: أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُجِبَّ الْمَوْءَ لا يُحِبُّهُ إِلاَّ لله، وَأَنْ يَكُرَهَ أَنْ يَعُودَ فِي الكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللهُ مِنْهُ، كَمَا يَكُرَهُ أَنْ يُقْذَفَ فِي النَّارِ » مَتَّفَقٌ عَلَيه .

Anas bin Malik reported: The Prophet said, "There are three qualities whoever has them, will taste the sweetness of Iman: To love Allah and His Messenger () more than anyone else; to love a slave (of Allah) only for (the sake of) Allah; and to abhor returning to infidelity after Allah has saved him from it as he would abhor to be thrown into the fire (of Hell)." [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ عَنِ النَّبِيِّ قَال: «سَبْعَةٌ يُظِلُّهُمُ الله فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِللهُ: إِمَامٌ عَادِلْ، وَشَابٌ نَشَأَ فِي عِبَادَةِ الله عَزّ وَجَلّ، وَشَابٌ نَشَأ فِي عِبَادَةِ الله عَزّ وَجَلّ، وَرَجُلاَنِ تَحَابًا فِي الله اجْتَمَعَا عَزّ وَجَلّ، وَرَجُلٌ قَلْبُهُ مُعَلّقٌ بِالْمَسَاجِدِ وَرَجُلاَنِ تَحَابًا فِي الله اجْتَمَعَا عَلَيْه، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حُسْنٍ وَجَمَالٍ، فَقَالَ: إِنِّي عَلَيْه، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُغْفَى يَمِينُهُ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ الله خَالِيًا فَفَاضَتْ عَيْنَاهُ » متفقٌ عَلَيه .

Abu Hurairah reported: The Prophet said, "Seven are (the persons) whom Allah will give Shade of His Thrown on the Day when there would be no shade other than His Throne's Shade: A just ruler; a youth who grew up worshipping Allah; a man whose heart is attached to mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation),

but he (rejects this offer by saying): 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allah in solitude and his eyes well up." [Al-Bukhari and Muslim]

The author (may Allah shower blessings on him) said: The Chapter of Excellence and Etiquette of sincere Love and hatred for the Sake of Allah, and Informing the one whom one loves that one really loves him, and what the latter would tell him when he tells him that.

These are four matters, and the author explained them employing appropriate proofs.

He (may Allah shower blessings on him) said quoting the words of Allah – the Mighty and Sublime:

"Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves".

Muhammad is the Messenger of Allah and those with him were the companions, they were severe and strong against the disbelievers but merciful to one another.

"You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure".

That is, you would see them bowing and falling down prostrate during the Prayers, humbling themselves before Allah – the Mighty and Sublime - and seeking nearness to Him. They never give thoughts to this world, rather they only think of attaining the Bounty of Allah and (His) Good Pleasure. The Bounty of Allah – the Mighty and Sublime - is the reward, while His Good Pleasure is His being pleased with them.

"The mark of them (i.e. of their Faith) is on their faces from the traces of (their) prostration (during prayers)".

That is, their marks are on their faces from the traces of their prostration. This mark is the facial light, the light from their prostrations to Allah. This is not the mark left on the forehead, though it may signify enormous acts of prostration, but the real mark is the light on the face.

"The mark of them (i.e. of their Faith) is on their faces from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah)".

That is, that is their description in the *Taurât*. Verily Allah spoke of this Nation and its Messenger, and He mentioned their sign in the *Taurât* and *Injeel*. As Allah has said:

"Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurât (Torah) and the Injeel (Gospel), - he commands them for Al-Ma'rûf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyibât [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them." [Araaf: 157].

"But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them".

That is, their similitude is comparable to a plant "which sends forth its shoot" the first bough is unlike the mother-bough "then makes it strong" he makes it firm and strong "and it stands straight on its stem"

it stands and joins with the root "delighting the sowers" those who possess knowledge. The planters would marvel at such resilient plant that has a strong stem to keep the whole plant firm.

"That He may enrage the disbelievers with them".

That is, that Allah would use them to infuriate the disbelievers among the children of Adam.

"Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Jannah)". Forgiveness of sins and rewards in manifolds.

"And those who, before them, had homes and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given". [Al-Hashr: 9].

These were the Ansâr, may Allah be pleased with them and make them pleased.

"(Those who) had homes". That is, those who were living in Madeenah "before them" – the emigrants (Al-Muhaajiroon), but made firm their faith before the believers migrated to them. This is because Faith entered Madeenah before the Migration. "(Those who) had homes and had adopted the Faith", that is, had made firm their Faith "before them", that is, before the Muhaajiroon. "(They) love those who emigrate to them", because they were their brothers. Hence, the Prophet paired them as brothers after migration, such that one of the Ansaari would want to give out half of his wealth.

"And have no jealousy in their breasts for that which they have

been given"

That is, they were not envious of the *Muhaajiroon* for the favour, protection and assistance they rendered to the Messenger of Allah.

"And (they) give them (emigrants) preference over themselves", that is, they favour them over their own selves.

"Even though they were in need of that" that is, even if they were hungry, they would choose to go hungry in order to satisfy their brothers. May Allah be pleased with them and may they be pleased.

"And whosoever is saved from his own covetousness, such are they who will be the successful."

That is, whomever Allah – the Mighty and Sublime - saves from the avarice of his soul, such that he spends generously and cares for his brethren, is successful.

"And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith" [Hashr: 10].

These were the following generations until the Day of Resurrection. So, Allah is equally pleased with them, as He – the Mighty and Sublime - said:

"And the first to embrace Islam of the Muhaajiroon (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhaajiroon) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him" [At-Taubah: 100].

These three verses (*Hashr* 8-10) highlighted those who are entitled to *Fayy* (booty from a non-combat *Jihad*) from the public treasury; they are these three groups mentioned in the verses. Among them were: "And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith".

Imam Maalik (may Allah shower blessings on him) was asked: 'Should a *Raafidee* Shia be given from non-combat war booty?' He said: 'No they should not be given because they do not say: 'Our Lord! Forgive us and or brethren who have preceded us in Faith'. This is because the *Rawaafid* Shias consider the majority of the companions, including Aboo Bakr and Umar, to be disbelievers; we seek refuge with Allah. They regard Aboo Bakr and Umar as disbelievers, believing that they died upon hypocrisy and apostatized after the demise of the Prophet  $\frac{1}{2}$  – and we ask Allah for wellbeing.

Hence, Imam Maalik (may Allah shower blessings on him) opined that they are not qualified for the *Fayy*, because they do not say: 'Our Lord! Forgive us and or brethren who have preceded us in Faith'. They only ask Allah to shower His mercy or forgiveness on those whom they believed did not apostatize after the demise of the Prophet ﷺ. And these were few people from his ﷺ household and two, three or ten individuals from beyond.

The point of reference in the verse is: "(They) love those who emigrate to them", that is, the believers. This is loving for the sake of Allah; otherwise, the Ansaaris of the Aws and Khazraj tribes did not share the same lineage with the Muhaajiroon. The Aws and Khazraj were not Quraysh, but the Islamic brotherhood united all of them, and they became brothers to one another. A brotherhood borne out of faith is one of the strongest consequence of faith, so also is loving and hating for the sake of Allah.

Then the author (may Allah shower His mercy upon him) mentioned the *Hadeeth* of Anas bn Maalik (may Allah be pleased with him). He reported that the Prophet said: 'There are three qualities, whoever has them, will taste the sweetness of Faith'. 'Whoever has them', that is, whoever possesses such description will achieve through them 'the sweetness of Faith'. This is not comparable to the sweetness of sugar or honey; rather, it is of the finest form, superior to all other forms, which one senses in one's heart. A great taste that is incomparable to anything. Such person will experience pure bliss in his heart, the will to do more good and the love of righteous people; a form of sweetness which none can appreciate except the one who is made to taste it after

he has been deprived of it.

"That he should love Allah and His Messenger more than anyone else" that was what he said. He did not say: 'then His Messenger'. This is because the love of the Messenger follows and stems from the love of Allah.

A person will love the Messenger in accordance to his love of Allah; every time he increases his love of Allah, he will also increase his love of the Messenger **%**.

Quite unfortunately, some people love the Messenger  $\frac{1}{2}$  as they love Allah, rather than love the Messenger for the sake of Allah.

Take note of the difference: this person loves the Messenger  $\frac{1}{2}$  as he loves Allah not that he loves him because of Allah. How? You will observe him showing affection for the Messenger  $\frac{1}{2}$  more than he does for Allah – the Mighty and Sublime; this is associating partners with Allah. You should love the Messenger  $\frac{1}{2}$  for the sake of Allah, because he is only a messenger of Allah. The basis of the love should be Allah.

But these people who go to extremes regarding the Messenger of Allah ﷺ; they love him as they love Allah, instead of loving him for the sake of Allah. Hence, they make him a rival to Allah in terms of love. At times, they love him more than they love Allah – the Mighty and Sublime. You will see some of them feeling elated whenever the Messenger of Allah ﷺ is mentioned because of their love and reverence for him. On the other hand, they are apathetic and cold whenever Allah – the Mighty and Sublime - is mentioned.

Will this form of love benefit its owner? It will not, because it stems from associating partners with Allah. You must however love Allah and His Messenger, but your love for the Messenger should originate from your love for Allah – the Mighty and Sublime; the former should follow the latter.

"That he should love Allah and His Messenger more than anyone else, and to love a person solely because of Allah". This is the point of reference. You love a person solely for the sake of Allah – the Mighty and Sublime, not for his intimacy, his wealth, his dignity, or anything

of this world. You must love simply for the sake of Allah.

Nonetheless, it is instinctive to love one's relatives; everyone naturally loves his relations. Even the beasts love their younger ones; you will see the parent animal or insect taking care of their offspring until they are old enough to survive unaided, then they would send them away.

If you have a female cat, watch the way it protects her kitten and carry them during the winter. It would take them to a warm place and hold them with her teeth without inflicting pain because this stems from mercy. This would continue until they come of age and could subsist independently, and then she would release them. This is because Allah – the Mighty and Sublime - has put mercy in her as long as they would need her. Thereafter, they will be like others.

The important point is that love of relatives is innate. However, you should increase your love for a kin if he is one of the slaves of Allah. In that case, you will be regarded as loving him for the sake of Allah – the Mighty and Sublime.

'That he should love a person solely because of Allah and that he should abhor going back to infidelity after Allah – the Mighty and Sublime - has saved him from it as he would abhor to be thrown into the fire'. That is, he should hate going back to Disbelief after Allah – the Mighty and Sublime - had saved him from it.

This is easily understood in the case of those who were formerly disbelievers but later accepted Islam. As for the one who was born into Islam, he should hate reverting to Disbelief after Allah had favoured him with Islam, just as he would abhor being thrown into the Hell. That is, he should consider being thrown into fire less severe than he becoming a disbeliever after he had been a Muslim. This, and praise to Allah, is the condition of most believers. If majority of them were asked to disbelieve (in Allah) or be flung from a height or thrown into a fire, they would say: 'Whether you burn us or you throw us down from a height, we shall never abandon our Islam'.

The intent is the real apostasy that resides in the heart. As for the one

who is forced to disbelieve, which he displays outwardly but rejects inwardly and his heart remains firm on faith, such act of disbelief will not count against him. Allah – the Mighty and Sublime - says:

"Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter." [Nahl: 106-107].

That was when it was said to them: 'we will kill you or you disbelieve'. So, they traded the Hereafter for this world and disbelieved in order to remain alive. Thus, they preferred this world to the Hereafter, and Allah – the Mighty and Sublime - does not guide the disbelievers. We ask Allah to grant you and us guidance.

Hence, he should hate returning to the state of Disbelief after Allah – the Mighty and Sublime - had saved him from it, as he would hate been thrown into the Hell.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'There are seven people whom Allah will give His Shade on the day when there will be no shade except His: A just ruler, a youth who grew worshipping Allah, a man whose heart is attached to the mosques, two persons who love and meet each other and part for the sake of Allah, a man whom a beautiful woman seduces but says: 'I fear Allah'; a man who gives charity and conceals it whereby his left hand does not know what his right hand has given out and a man who remembers Allah in solitude and his eyes well up'.

The seven here does not refer to seven individuals, but seven categories. The population could be known only to Allah – the Mighty

and Sublime.

We would not discuss why the author ## mentioned this Hadeeth, because this has been previously stated and explained. However, we would like to discuss an issue which have led a lot of ignorant persons astray. And this is contained in his ## statement: 'There are seven people whom Allah – the Mighty and Sublime - will give His Shade on the day when there will be no shade except His'.

Some people think that this is the shade of Allah Himself; that Allah – the Mighty and Sublime - will shade them from the sun with His Person. This is an erroneous and fallacious notion. One of the pretenders to knowledge said: The way of the People of *Sunnah* is retaining the apparent meanings of narrations.' So, it will be asked: 'Then what is the apparent meaning here?' what will be the apparent meaning of the *Hadeeth*? That the Mighty Lord will shade them from the sun with His Person!

This will imply that the sun is above Allah – the Mighty and Sublime, which is sacrilegious and none has ever said such among the people of *Sunnah*. But the problem of people, especially in this period of ours, is that a person might not comprehend the application of a principle he has learnt. Thus, when he comes across an issue, he would believe that he has encompassed every aspect of knowledge.

It is obligatory for everyone to know his real worth, and none should utter a statement, especially regarding the Attributes of Allah – the Mighty and Sublime, except with what he knows from the Qur'an and *Sunnah*, and the sayings of the people of knowledge.

Thus, the meaning of 'on the day when there will be no shade except His' or 'He will shade them by His Shade' is a shade that will be without the control of any mortal. On that day, there will be no bricklayer to build a house, neither will there be a planted tree, a heap of sand, nor well-arranged stones; nothing of such will exist. Allah – the Mighty and Sublime - says:



"And they ask you concerning the mountains, say; "My Lord will blast them and scatter them as particles of dust. Then He shall leave it as a level smooth plain. You will see therein nothing crooked or curved." [Ta-Ha: 105-107].

The sun will cast no shadow for people, and there will be no building, tree, stone or any other body to cast a shadow. However, Allah – the Mighty and Sublime - will create a body to cover whomever He – the Mighty and Sublime - wishes from His slaves on the day there will be no shade save His. This is the meaning of the *Hadeeth*, and it cannot have any other meaning.

The point of reference in the *Hadeeth* is his statement: 'And two persons who meet and love each other for the sake of Allah and part on it'. That is, the two love each other for the sake of Allah – the Mighty and Sublime, not for the sake of money, honour, lineage, or any other worldly benefit; it was simply for the sake of Allah – the Mighty and Sublime. One of them noticed that the other was upright and he avoids what Allah – the Mighty and Sublime - has prohibited, so he loves him for that reason. They are the ones described by this *Hadeeth*: 'They love each other because of Allah'.

And his statement **%**: 'They meet and part on it', that is, they meet on it in this world until the death separated them while they still love one another.

This Hadeeth shows that two persons who love one another for the sake of Allah – the Mighty and Sublime - would not allow any matter of this world to cause them to part ways; only death will separate them. Even if one of them were to wrong the other or fall short in discharging his right to him, this will not disturb him because their love is for the sake of Allah – the Mighty and Sublime. Nonetheless, they would inform one another of the mistakes in order to achieve improvement, because this is a form of mutual counsel.

We beseech Allah – the Mighty and Sublime – to make us among those who will love one another for His sake, those who will be helpers of another on piety and righteousness.

Verily, He is ever Bountiful and Generous.

## Hadeeth 377, 378, 379, 382, 383, 384 and 385

وَعَنْهُ قَالَ: قَالَ رَسُولُ الله ﷺ: «إِنَّ الله تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلالي؟ الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لاَ ظِلَّ إِلاَّ ظِلِّي» رَوَاهُ مُسْلم.

Abu Hurairah & reported: Messenger of Allah & said, "On the Day of Resurrection, Allah, the Exalted, will say: 'Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My Shade when there will be no shade except Mine." [Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: ﴿ وَالَّذِي نَفْسِي بِيَدِهِ! لاَ تَدْخُلُوا الجَنَّهَ حَتَّى تُحَابُّوا، أَوَلا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابُبُتُمْ؟ أَفْشُوا السَّلاَمَ بَيْنَكُم ﴾ رَوَاهُ مسلم .

Abu Hurairah reported: Messenger of Allah said, "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other. Promote greeting amongst you (by saying As-salamu 'alaikum to one another)." [Muslim]

وَعَنْهُ عَنِ النَّبِيِّ ﷺ: ﴿أَنَّ رَجُلاً زَارَ أَخًا لَهُ في قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا» وَذَكر الْحَدِيثَ إِلَى قَولِهِ: ﴿إِنَّ الله قَدْ أَحَبَّكَ كَمَا عَلَى مَدْرَجَتِهِ مَلَكًا» وَذَكر الْحَدِيثَ إِلَى قَولِهِ: ﴿إِنَّ الله قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ» رَوَاهُ مسلم. وَقَدْ سَبَقَ بِالْبَابِ قَبله .

Abu Hurairah & reported: The Prophet \* said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked

him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)." [Muslim]

وَعَنْ أَبِي إِدْرِيسِ الْخَوْلاَنِيِّ رَحِمَهُ الله قَال: دَخَلْتُ مَسْجِدَ دِمَشْق، فَإِذَا فَتَى بَرَّاقُ النَّنَايَا وَإِذَا النَّاسُ مَعَهُ، فَإِذَا اخْتَلَفُوا فِي شَيْءٍ، أَسْنَدُوهُ فَإِذَا هَتَكَفُوا فِي شَيْءٍ، أَسْنَدُوهُ فَإِنَّهِ، وَصَدَرُوا عَنْ رَأْيِهِ، فَسَأَلْتُ عَنْهُ، فَقِيلَ: هذَا مُعَاذُ بْنُ جَبَلٍ رَضِي الله عَنْهُ، فَلَمَّا كَانَ مِنَ الْغَدِ، هَجَّرْتُ، فَوَجَدْتُهُ قَدْ سَبَقَنِي بِالتَّهْجِيرِ، وَوَجَدْتُهُ يُصَلِّي، فَانْتَظُرْتُهُ حَتَّى قَضَى صَلاَتَهُ، ثُمَّ جِئْتُهُ مِنْ قِبَلِ وَجْهِهِ، وَوَجَدْتُهُ يُصَلِّي، فَانْتَظُرْتُهُ حَتَّى قَضَى صَلاَتَهُ، ثُمَّ جِئْتُهُ مِنْ قِبَلِ وَجْهِهِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ قُلْتُ: وَالله إِنِّي لأُحِبُّكَ للهِ، فَقَالَ: الله؟ فَقُلْتُ: ألله، فَقَالَ: الله؟ فَقُلْتُ: ألله، فَأَخَذَنِي بِحَبْوةِ رِدَائِي، فَجَبَذَنِي إِلَيْهِ، فَقَالَ: آلله؟ فَقُلْتُ: ألله، فَقَالَ: آلله تَعَالَى أَلله، فَقَالَ: آلله تَعَالَى فَقَالَ: أَله تَعَالَى فَقَالَ: أَله تَعَالَى فَقَالَ: أَله تَعَالَى فَقَالَ: أَله مَعَبِّنِي فِي فَوْرُانِي فِي وَالْمُتَكِالِسِيْنَ فِي وَالْمُتَكَالِي وَبُهِ فَعَالَى الله تَعَالَى وَجَبَتْ مَحَبَّتِي لِلْمُتَعَالِينَ فِيَّ، وَالْمُتَكَالِسِيْنَ فِيَّ وَالْمُتَكَالِينَ فِيَّ، وَالْمُتَبَاذِلِينَ فِيَّ كُولُ عَلَى الْمُولِ اللهِ فِي الْمُوطَّأُ بِإِسْنَادِهِ فِي وَالْمُتَبَاذِلِينَ فِيَّ عَلَى الْمُوطَّأُ بِإِسْنَادِهِ فَيَّ وَالْمُتَبَاذِلِينَ فِيَّ حَدِيثٌ صَحِيحٌ رَوَاهُ مَالِكٌ فِي الْمُوطَّأُ بِإِسْنَادِهِ الصَّعِيح.

Abu Idris Al-Khaulani reported: I once entered the mosque in Damascus. I happened to catch sight of a young man who had bright teeth (i.e., he was always seen smiling). A number of people had gathered around him. When they differed over anything they would refer it to him and act upon his advice. I asked who he was and I was told that he was Muʻadh bin Jabal. The next day I hastened to the mosque, but found that he had arrived before me and was busy in performing Salat. I waited until he finished, and then went to him from the front, greeted him with Salam and said

to him, "By Allah I love you." He asked, "For the sake of Allah?" I replied, "Yes, for the sake of Allah." He again asked me, "Is it for Allah's sake?" I replied, "Yes, it is for Allah's sake." Then he took hold of my cloak, drew me to himself and said, "Rejoice,! I heard Messenger of Allah saying, 'Allah, the Exalted, says: My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for My sake." [Malik]

عَنْ أَبِي كَرِيمَةَ الْمِقْدَادِ بْنِ مَعْدِيْكَرِبَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ وَالتَّرْمِذِيُّ، «إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ، فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ» رَوَاهُ أَبُو داودَ، وَالتَّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Karimah Al-Miqdad bin Ma'dikarib & reported: The Prophet said, "When a man loves his brother (for Allah sake) let him tell him that he loves him." [At-Tirmidhi and Abu Dawud]

وَعَنْ مُعَاذٍ رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله ﷺ، أَخَذَ بِيَدِهِ وَقَال: «يَا مُعَاذُ، وَالله، إِنِّي لأُحِبُّكَ، ثُمَّ أُوصِيكَ يَا مُعَاذُ: لاَ تَدَعَنَّ فِي دُبُرِ كُلِّ صَلاَةٍ تَقُولُ: اللَّهُمَ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ».

Muʻadh (bin Jabal) \* reported: Messenger of Allah \* held my hand and said, "O Muʻadh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)." [Abu Dawud and An-Nasa'i).

وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، أَنَّ رَجُلاً كَانَ عِنْدَ النَّبِيِّ، ﴿ فَمَرَّ رَجُلُ بِهِ، فَقَالَ: يا رَسُولَ اللهِ إِنِّي لأُحِبُّ هذَا، فَقَالَ لَهُ النَّبِيُّ ﴿ الْأَعْلَمْتَهُ ؟ ﴾ قَالَ: لاَ: قَالَ: ﴿ اللَّهِ فَقَالَ: أَحَبَّكَ الَّذِي لاَ: قَالَ: ﴿ اللَّهِ فَقَالَ: أَحَبَّكَ الَّذِي

#### أَحْبَبْتَنِي لَهُ. رَوَاهُ أَبُو دَاودَ بِإِسْنَادٍ صَحِيح.

Anas bin Malik reported: A man was with the Prophet when another man passed by and the former said: "O Messenger of Allah! I love this man (for Allah's sake)." Messenger of Allah asked, "Have you informed him?" He said, "No." Messenger of Allah then said, "Tell him (that you love him)." So he went up to the man and said to him, "I love you for the sake of Allah;" and the other replied, "May Allah, for Whose sake you love me, love you." [Abu Dawud]

#### Commentary

All these *Ahaadeeth* are related to love; that one's love for anything should be for and in the cause of Allah – the Mighty and Sublime. The author brought this *Hadeeth* to buttress it: 'By Him in whose hand my soul is! You will not enter *Jannah* until you believe, and you shall not believe until you love one another, may I inform you of something, which if you do will make you love one another: spread the greeting of '*Salaam Alaykum*' among yourselves'.

This *Hadeeth* demonstrates that love is one of the aspects of complete faith. A slave's faith cannot be completed in reality until he loves his brother, and one of the means of achieving this is spreading the *Tasleem*. He should utter it clearly to any believer he meets, whether he knows the person before or not. This is one of the means of achieving mutual love. Hence, you will love a passer-by who greets you with *Tasleem* but dislike a person if he turns away from you, even if he is the closest person to you.

It is therefore obligatory for everyone to strive within his capacity to establish mutual love among Muslims. It will be beyond your understanding for anyone to associate with someone who does not love him, and cooperating on righteousness and piety is not possible except in an atmosphere of mutual love and respect. For this reason, loving one another for the sake of Allah – the Mighty and Sublime - is a sign of complete Faith.

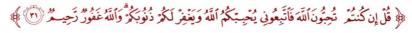
In the *Hadeeth* of Muaadh (may Allah be pleased with him), the Prophet  $\frac{1}{2}$  told him that he loves him. And when Anas (may Allah be pleased with him) told him  $\frac{1}{2}$  that he loves a man, he  $\frac{1}{2}$  asked him: 'Have you let him know?' This shows that it is from the *Sunnah* to tell a person you love: 'I love you.' This statement will drive the message of love to the person's heart. When someone knows that you love him, he will also love you because the hearts have an intrinsic mode of bonding, even if the tongues do not express it.

The Prophet # had said: 'The souls are like conscripted soldiers. They align with those similar to them in qualities and oppose and drift away from those different from them'(1). But if one expresses the love with the tongue, it will increase the love in the heart. So you should say: 'I love you for the sake of Allah'.

But in the statement of the Prophet (to Muaadh): 'Never you leave this supplication after the 'Dubur' of every Salat', he meant at the end of every Salat but before the Tasleem. This is because the Dubur (rear) of anything is part of that thing just like the rear of an animal. This Hadeeth has also been narrated in an explicit form which shows that the supplication is meant to be recited before the termination of the Prayer. It goes thus: 'Allahumma, a'innee 'ala dhikrika wa shukrika, wa husni 'ibaadatika' (O Allah, help me to remember You, be grateful to You, and worship You in the best manner).

### Signs of allah's love for his slaves and efforts for its achievement

Allah, the Exalted, said:



"Say (O Muhammad to mankind): 'If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and

<sup>1</sup> Al-Bukhaari reported it in the Book of the Prophets no: (3336); and Muslim reported it in the Book of Goodness to Parents and Joining Ties no: (2638)

the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful." [Aal-Imran: 31].

And He - the Mighty and Sublime - said:

"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower." [Al-Maidah: 54]

#### Hadeeth 386, 387 and 388

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ الله عَنْهُ قَال: قَال رَسُولُ الله ﷺ: ﴿إِنَّ الله تَعَالَى قَال: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ قَال: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبُ إِلَيَّ عِبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي كَبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ التي يَمْشِي بِهَا، وَإِنْ سَأَلنِي، لأَعْبِذَنَهُ، وَلَئِن اسْتَعَاذَنِي، لأَعْبِذَنَّهُ وَالهُ النّهِ عَامِي بِهَا، وَإِنْ سَأَلنِي، لأَعْطِينَهُ، وَلَئِن اسْتَعَاذَنِي، لأَعْبِذَنَّهُ واله الْبُخَارِي .

Abu Hurairah serported: Messenger of Allah sesaid, "Allah, the Exalted, has said: 'I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have

enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him." [Al-Bukhari]

وَعَنْهُ عَنِ النَّبِيِّ، ﷺ، قَال: «إِذَا أَحَبَّ اللهُ تَعَالَى الْعَبْدَ، نَادَى جِبْرِيلَ: إِنَّ اللهَ تَعَالَى الْعَبْدَ، نَادَى جِبْرِيلَ: إِنَّ اللهَ تَعَالَى يُحِبُّ فُلانًا، فأَحْبِبْهُ، فَيُحِبُّهُ جِبْرِيْلُ فَيُنَادِي في أَهْلِ السَّمَاءِ؛ إِنَّ اللهَ يُحِبُّ فُلانًا فَأَحِبُّوهُ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يَوْضَعُ لَهُ السَّمَاءِ، ثُمَّ يَوْضَعُ لَهُ الْقَبُولُ في الأَرْضِ المَقْقُ عَلَيْه .

Abu Hurairah reported: The Prophet said, "When Allah loves a slave, calls out Jibril and says: 'I love so-and-so; so love him'. Then Jibril loves him. After that he (Jibril) announces to the inhabitants of heavens that Allah loves so-and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him." [Al-Bukhari and Muslim]

وَعَنْ عَائِشَة رَضِيَ الله عَنْهَا، أَنَّ رَسُولَ الله ﷺ، بَعَثَ رَجُلاً عَلَى سَرِيَّةٍ، فَكَانَ يَقْرَأُ لأَصْحَابِهِ فِي صَلاَتِهِمْ، فَيَخْتِمُ بِ قُلْ هُوَ اللَّهُ أَحَدٌ \* فَلَمَّا رَجَعُوا، ذَكَرُوا ذلِكَ لِرَسُولِ الله، ﷺ، فَقَال: «سَلُوهُ لأَيِّ شَيْءٍ يَصْنَعُ ذلِكَ؟» فَسَأْلُوهُ، فَقَالَ: لإِنَّهَا صِفَةُ الرَّحْمنِ، فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ رَسُولُ الله، ﷺ: «أَخْبِرُوهُ أَنَّ الله تَعَالَى يُحِبُّهُ» متفقٌ عَلَيه .

'Aishah be reported: Messenger of Allah, appointed a man in charge of an army unit who led them in Salat (prayer); he always concluded his recitation with Surat Al-Ikhlas: "Say (O Muhammad se): 'He is Allah, (the) One. Allah-us-Samad (Allah

- the Self-Sufficient). He begets not, nor was He begotten. And there is none equal or comparable to Him." (112:1-4) Upon their return to Al-Madinah, they mentioned this to Messenger of Allah , who said, "Ask him why he does so?" He was asked and he said, "This Surah contains the Attributes of Allah, the Gracious, and I love to recite it. Messenger of Allah then told them, "Tell him that Allah loves him." [Al-Bukhari and Muslim]

#### Commentary

The author (may Allah shower blessings on him) said: The Chapter of Signs of Allah's Love for His Slaves and the Efforts for its Achievement; that is, the signs that Allah loves a slave, for everything must have a sign. Hence, the love of Allah for a slave should have a sign. One of such signs is following the Messenger of Allah ‡; a person will follow Allah every time he follows the Prophet, and he will become beloved to Allah.

The author (may Allah shower blessings on him) brought His words as evidence for that:

"Say (O Muhammad to mankind): 'If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you".

That is, show me an appropriate sign if you are truthful in your claim that you love Allah, which is you following me and Allah will love you.

The scholars refer to this verse as *Ayat ul-Imtihaan*, the Verse of Examination. It is a test for anyone who claims to love Allah; he will be observed whether he truly follows the Messenger of Allah, which will serve as the evidence for the veracity of his claim.

So, Allah will love him if he loves Allah. This is why He – the Mighty and Sublime - said:

"Then follow me (i.e. accept Islamic Monotheism, follow the Qur'an

and the Sunnah), Allah will love you".

The love of Allah is a great product, because it leads to success in this world and the hereafter.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that the Prophet said: 'I have declared a war against he who treats a pious worshipper (Waliyy) of Mine with hostility'. That is, I will go to war against anyone who shows enmity to one of My pious worshippers. He is in a state of war with Allah because he resents one of the pious servants of Allah, and we seek refuge with Allah. In reality, he likens such person to the one who devours *Riba*:

"And if you do not do it, then take a notice of war from Allah and His Messenger" [Baqarah: 279].

But who is a *Waliyy* of Allah? Allah has explained who is His *Waliyy* in His words – the Mighty and Sublime:

"No doubt! Verily, the Auliyà' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)." [Yunus: 62-63].

These are the *Auliyâ* of Allah, so any pious believer qualifies as a *Waliyy*. *Wilaayah* does not imply wearing shabby clothes, displaying asceticism before people, with lengthy sleeves, or always dropping one's head. *Wilaayah* is but a result of Faith and piety.

"Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)".

So whoever is in opposition to these people is at war with Allah, and we seek refuge with Allah.

Then Allah – the Mighty and Sublime - said in *Hadeeth Qudusee*: 'A slave of Mine will not be nearer to Me except with what I have made obligatory on him'. That is, what Allah loves most is what he has made obligatory. Thus, *Dhuhar* prayer is more beloved to Allah than its accompanying supererogatory Prayer, so also are the *Maghrib*, *Ishaa* and *Fajr* Prayers more beloved to Allah than their respective accompanying supererogatory Prayers. Likewise, obligatory prayers are beloved to Allah than the supererogatory prayers performed at night. Every obligatory act is more beloved to Allah than their supererogatory complements. *Zakat* is more beloved to Allah than giving the *Sadaqâh* (charity). And the compulsory *Hajj* is more beloved to him than a supererogatory *Hajj*. Everything that has been made mandatory is more beloved to Allah – the Mighty and Sublime - than other deeds.

'A slave of Mine will not be nearer to Me except with what I have made obligatory on him, and he will not cease to be nearer to Me when he carries out the supererogatory ones until I love him.' There is evidence here that one of the ways of seeking nearness to Allah – the Mighty and Sublime - is increasing in meritorious and supererogatory acts, be it supererogatory *Salat*, *Sadaqah*, fasting *Hajj* or any other forms of supererogatory act.

So, a slave will continue to move closer to Allah – the Mighty and Sublime – with supererogatory meritorious acts until Allah loves him. Then, He will become his hearing with which he hears, his sight with which he sees, his hand with which he touches, and his leg with which he walks. If he were to ask Allah – the Mighty and Sublime- for anything, He will surely grant it, and if he were to seek refuge with Him, He will surely protect him.

'I will become his hearing' that is, I will protect his hearing from

listening to anything except that which pleases Allah – the Mighty and Sublime.

- "...and his sight' that is, I will assist him with his sight, so he only look at what pleases Allah the Mighty and Sublime.
- "...and his hand with which he strikes' he will only use his hand for what pleases Allah.
- "...and his leg with which he walks" he will not walk with his leg except to that which pleases Allah the Mighty and Sublime.

Therefore, He will put his speech and actions in order.

- "...and if he were to ask Me, I shall surely grant him". This is one of the fruits of supererogatory acts and Allah's love; that Allah— the Mighty and Sublime will surely grant his request if he were to ask Him.
- "...and if he seeks refuge in Me', that is, if he seeks My protection from what he fears, 'I will surely grant him the protection'. This is a sign of Allah's love the Mighty and Sublime; that He will put his speech and actions in order, which shows that Allah loves him:

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (\*) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise)." [Al-Ahzaab: 70-71].

And he (may Allah shower blessings on him) mentioned some other *Ahaadeeth* explaining the concept of Allah's love. When Allah loves a person, He calls out to Jibreel, the noblest of angels as Muhammad is the noblest of mankind, 'I love so-and-so, so love him. Then Jibreel (will begin) to love him. Then he will announce to those in heaven:

Verily Allah loves so-and-so, so love him. Then those in the heave (will begin) to love him. And he will become accepted on earth, thus the people of the earth too will begin to love him.

And when Allah hates a person, refuge is with Allah, He will call out to Jibreel: 'I hate so-and-so, so hate him. Then Jibreel will hate him. Then he will announce to those in the heaven: Verily Allah hates so-and-so, so hate him. Then the people in the heaven will hate him. Then he will become hated on earth, refuge is with Allah.

That a person is met with acceptance on earth, in whatever form, is one of the signs of Allah's love.

We ask Allah to make us and other Muslims among His beloved and His intimate friends.

## Warning against persecution of the pious, the weak and the indigent

Allah the Exalted said:

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." [Al-Ahzaab: 58].

And He the Exalted said:

"Therefore, treat not the orphan with oppression. And repulse not the beggar;" [Ad-Duha: 9-10].

#### Hadeeth 389

وَعَنْ جُنْدُبِ بْنِ عَبْدِاللهِ رَضِيَ الله عَنْهُ قَال: قَالَ رَسُولُ الله ﷺ: «مَنْ صَلَّى صَلاَةَ الصُّبْحِ، فَهُوَ فِي ذِمَّةِ اللهِ، فَلاَ يَطْلُبَنَّكُمْ الله مِنْ ذِمَّتِهِ بِشَيْءٍ، فَلاَ يَطْلُبَنَّكُمْ الله مِنْ ذِمَّتِهِ بِشَيْءٍ، يُدْرِكْهُ، ثُمَّ يَكُبَّهُ عَلَى وَجْهِهِ فِي نِشَيْءٍ، يُدْرِكْهُ، ثُمَّ يَكُبَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ» رَوَاهُ مسلم .

Jundub bin Abdullah reported: Messenger of Allah said, "He who performs the Fajr (dawn) prayer comes under the Protection of Allah, so beware lest Allah questions you about what you owe Him. For if He questions anyone of you and he falls short of fulfilling the duty which he owes Him, He will requite and then throw upon his face into the Hell-fire." [Muslim]

#### Commentary

The author (may Allah shower blessings on him) said: The Chapter Warning against Persecution of the Pious, the Weak and the Indigent, and their likes. Allah said:

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." [Ahzaab: 58].

'Al-Aziyyah' means that you strive to hurt a person mentally or physically. This may be by way of abuse, curse, employing evil ways, arousing envy or other means which may hurt a Muslim.

All these are forbidden. Allah has stated that those who annoy believing men and women undeservedly, bear on themselves the

crime of slander and plain sin.

It can be understood from this verse that a believer has no claim if he is hurt for a tenable reason; for instance, implementing the prescribed punishment on a criminal, disciplining a wrongdoer or similar acts. Although, this may contain an element of harm, it was carried out for a good cause. Allah – the Mighty and Sublime - has said:

"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allah's Law)." [Noor: 2].

Therefore, there is no sin in hurting a person for what he has earned, and he is liable for his crime. Hence, this will have no effect.

Then the author mentioned some *Ahaadeeth* warning against hurting the believers. One of them has been mentioned earlier; the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that Allah said: 'I have declared a war against he who treats a pious worshipper (Waliyy) of Mine with hostility'. Therefore, Allah – the Mighty and Sublime - is in a state of war with anyone who is hostile to any of the pious servants of Allah. And whoever goes to war with Allah – the Mighty and Sublime - is indeed doomed.

The People of Knowledge stated that the forms of harm are numerous. One may harm his neighbour, companion, fellow worker, even if there is no form of friendship between them, through harassment or other forms. All these acts are forbidden, and it is obligatory for a Muslim to avoid them.

# Making judgement of peopel keeping in view thier evident actions and leaving thier hidden actions to allah

Allah the Exalted said:

"But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful." [At-Taubah: 5].

#### Hadeeth 390, 391, 392 and 393

وَعَنِ ابْنِ عُمَرَ رَضِيَ الله عَنْهُمَا، أَنَّ رَسُولَ اللهِ عَلَّ قَال: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا النَّاسَ حَتَّى يَشْهَدُوا أَنْ لا إِلهَ إِلاَّ اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَيُقِيمُوا الضَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالهمْ إلاَّ بِحَقِّ الإِسْلاَم، وَحِسَابُهُمْ عَلَى اللهِ تَعَالَى» متفقٌ عَلَيه.

'Abdullah bin 'Umar reported: Messenger of Allah said, "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah." [Al-Bukhari and Muslim]

وَعَنْ أَبِي عَبْدِالله طَارِقِ بْنِ أُشْيَمٍ، رَضِيَ الله عَنْهُ، قَال: سَمِعْتُ رَسُولَ

اللهِ ﷺ يَقُولُ: «مَنْ قَالَ لاَ إِله إِلاَّ اللهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللهِ، حَرُمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَى اللهِ تَعَالَى» رَوَاهُ مُسْلِم .

Abu Abdullah bin Tariq bin Ushyam & reported: Messenger of Allah & said, "He who professes La ilaha illallah (There is no true god except Allah), and denies of everything which the people worship besides Allah, his property and blood become inviolable, and it is for Allah to call him to account." [Muslim]

وَعَنْ أَبِي مَعْبَدٍ الْمِقْدَادِ بْنِ الأَسْوَدِ، رَضِيَ الله عَنْهُ، قَالَ: قُلْتُ لِرَسُولِ اللهِ ﷺ: أَرَأَيْتَ إِنْ لَقيتُ رَجُلاً مِنَ الْكُفَّارِ، فَاقْتَتَلْنَا، فَضَرَبَ إِحْدَى يَدَيَّ اللهِ ﷺ: أَرَأَيْتَ إِنْ لَقيتُ رَجُلاً مِنَ الْكُفَّارِ، فَاقْتَلْنَا، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ، فَقَطَعَهَا، ثُمَّ لاَذَ مِنِّي بِشَجَرَةٍ، فَقَالَ: أَسْلَمْتُ لِلله، أَأْقُتُلُهُ يَا رَسُولَ الله قَطَعَ رَسُولَ اللهِ بَعْدَ أَنْ قَالَهَا؟ فَقَالَ: (لا تَقْتُلُهُ الله قَطَعَ إِحْدَى يَدَيَّ، ثُمَّ قَالَ ذلك بَعْدَ مَا قَطَعَهَا؟! فَقَالَ: (لا تَقْتُلُهُ فَإِنْ قَتَلْتَهُ، فَإِنْ قَتَلْتَهُ وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي فَإِلَى مَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ» مَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ» متفقٌ عَلَيه .

Al-Miqdad bin Al-Aswad reported: I said, "Tell me, O Messenger of Allah, if I meet an infidel, and we fight together, and he cuts off my hands with his sword, then hides from me behind a tree and (then) says he has submitted himself to Allah. Shall I kill him after he has said it?" He replied, "Do not kill him." I submitted, "But O Messenger of Allah, he cut off one of my hands and only then he said it." Messenger of Allah then replied, "Do not kill him, for if you do so, he will be in the position in which you were before you killed him (i.e., he will be considered a Muslim and thus his life will be inviolable), and you will be in the position in which he was before he made his testimony (i.e., your life will not be inviolable, for his heirs can ask for Qisas)." [Al-Bukhari and Muslim]

وَعَنْ أَسَامَةَ بِنِ زَيْدٍ، رَضِيَ الله عَنْهُمَا، قَال: بَعَثَنَا رَسُولُ اللهِ ﴿ إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ عَلَى مِيَاهِهِمْ، وَلَحِقْتُ أَنَا وَرَجُلُ الْحُرَقَةِ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ عَلَى مِيَاهِهِمْ، وَلَحِقْتُ أَنَا وَرَجُلُ مِنَ الأَنْصَارِ رَجُلاً مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَال: لا إِلهَ إِلاَّ اللهُ، فَكَفَّ عَنْهُ الأَنْصَارِيُّ، وَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ، بَلغَ ذلِكَ الأَنْصَارِيُّ، وَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ بَعْدَ مَا قَالَ: لاَ إِلهَ إِلاَّ اللهُ؟ قلتُ: النَّبِيّ، ﴿ فَقَالَ لِي: «يَا أَسَامَهُ أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لاَ إِلهَ إِلاَّ اللهُ؟ قلتُ: يا رَسُولُ الله إِنَّمَا كَانَ مُتَعَوِّذًا، فَقَالَ: «أَقَتَلْتَهُ بَعْدَ مَا قَالَ لاَ إِلهَ إِلاَّ اللهُ؟!» فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ اللهُ؟!» فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمَنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْم متفق عَلَيه .

Usamah bin Zaid reported: Messenger of Allah sent us to Huraqat, a tribe of Juhainah. We attacked that tribe early in the morning and defeated them, (then) a man from the Ansar and I caught hold of a man (of the defeated tribe). When we overcame him, he said: 'La ilaha illallah (There is no true god except Allah).' At that moment, the Ansari spared him, but I attacked him with my spear and killed him. By the time we went back to Al-Madinah, news had already reached Messenger of Allah se. He said to me, "O Usamah, did you kill him after he professed La ilaha illallah (There is no true god except Allah)?" I said, "O Messenger of Allah! He professed it only to save his life." Messenger of Allah repeated, "Did you kill him after he had professed La ilaha illallah?" He went on repeating this to me until I wished I had not embraced Islam before that day (so that I would have not committed this sin). [Al-Bukhari and Muslim]

#### Commentary

The author (may Allah shower blessings on him) said: The Chapter of Making Judgement of People Keeping in View Their Evident Actions and Leaving Their Hidden Actions to Allah.

Firstly, you should know that consideration is given in this world to the obvious matters – the tongue and the limbs, while the hidden actions of the heart will be taken into account in the Hereafter.

A person will be called to account on the day of Resurrection based on what is in his heart, nonetheless what is apparent on the tongue and the limbs will be considered in this world. Allah – the Mighty and Sublime - said:

"Verily, (Allah) is Able to bring him back (to life)! The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth)." [Taariq: 8-9].

That is, what is in the hearts will be checked.

Allah - the Mighty and Sublime - also said:

"Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected). And that which is in the breasts (of men) shall be made known. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds)." [Al-Aadiyaat: 9-11].

So strive, my brother, towards purifying your heart before your limbs. How many are those who observe *Salat*, fast, give in charity, perform Hajj but their hearts are corrupt.

And remember the *Khawaarij* whom the Prophet sinformed us about; they used to observe *Salat*, fast, spend in charity, recite the Qur'an, wake up for supererogatory prayers at night, shed tears and perform *Tahajjud*. A companion would see them observe *Salat* and consider his *Salat* as inferior. Nevertheless, the Prophet said about

them: 'Their Faith would not go beyond their throats'(1), that is, faith did not permeate their hearts.

Although they were pious on the outside, it never benefited them in the least. So, do not be deceived by your outward piety; rather check your heart first before anything. I ask Allah – the Mighty and Sublime - to better your hearts and mine.

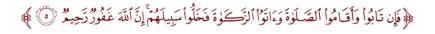
The case of a man was reported to the Prophet  $\frac{1}{2}$  for consuming alcohol. So he was beaten. Then he was brought on another occasion for the same offence, so one of the companions abused him by saying, "May the curse of Allah be upon you! how often are you brought before the Messenger of Allah  $\frac{1}{2}$ ." At that moment, the Prophet  $\frac{1}{2}$  said: 'Do not curse him for he loves Allah and His Messenger'.

So the heart is the basis. Hence, Allah - the Mighty and Sublime - said:

"Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy)" [Maidah: 41].

However, in matters between us and others in this world, the obligation is to hold people responsible for the observable acts. This is because we do not know the unseen nor are we acquainted with what is in the hearts, and Allah – the Mighty and Sublime – burdens not a soul beyond his scope. The Prophet ## indeed said: 'I only judge with what I hear'(3)'.

We have not been asked to uncover what is in the hearts of people. Hence, Allah – the Mighty and Sublime - said:



<sup>1</sup> Al-Bukhaari reported it in the Book of Disparaging the Apostates, the Chapter of Killing the Khawarij and the Atheists no: (6930); and Muslim reported it in the Book of Zakat no: (1063/64)

<sup>2</sup> Al-Bukhaari reported it in the Book of Prescribed Punishments no: (6780)

<sup>3</sup> Al-Bukhaari reported it in the Book of Judgements no: (7169); and Muslim reported it in the Book of Judgements no: (1713)

"But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful." [Taubah: 5].

That is, if the disbelievers repent, observe the Prayer and give Zakat, then you should leave them alone, and their affairs are unto Allah – the Mighty and Sublime. Verily, Allah is Oft-Forgiving, Most Merciful.

The Prophet said, as reported on the authority of Ibn Umar, that: 'I have been commanded to fight people until they testify that only Allah is worthy of worship and that Muhammad is His Messenger, and that they observe *Salat* and give Zakat. When they do those, they safeguard their blood and wealth from me, and their accountability is left with Allah.

In that case, credence is only given to the visible deeds. Therefore, when a person testifies that only Allah is worthy of worship, and Muhammad is His Messenger, performs *Salat* and gives Zakat, he has safeguarded his blood and wealth, and his accountability is left to Allah – the Mighty and Sublime. So we do not consider anything except what is apparent.

Likewise, the one who says: 'Laa illa ilaa Allah' has secured his blood and wealth. That is what the Prophet # said.

Then the author (may Allah shower blessings on him) mentioned two striking *Hadeeth* which chronicle two stunning events:

The First One is the *Hadeeth* of Miqdaad bin al-Aswad, who said: 'Tell me, O Messenger of Allah, if I meet an infidel, and we fight together, and he cuts off my hand with his sword, then hides from me behind a tree and (then) says he has submitted himself to Allah. Should I kill him?'

The Prophet said: 'Do not kill him'. He is asking about a disbeliever who severed the hand of a Muslim, then hid behind a tree saying 'Laa illaaha ilaa Allah'. 'Should I kill him?'

He 紫 said: 'Do not kill him'; otherwise, you would become as he was before he uttered the statement, that is, you have become a disbeliever.

Although, you and I know that that man only said he surrendered to Allah in order to protect his life, the Prophet  $\frac{1}{2}$  told the other man: 'Do not kill him'. Thus the man safeguarded his blood and wealth.

There is evidence in this that the disbelievers would not be accountable for the properties of the Muslims they destroyed or any other crime they committed against the Muslims once they accept Islam. Islam obliterates what precedes it.

The Second Story: That the Prophet sent Usaamah bin Zayd with a military detachment to Al-Huraqah in Juhaynah. When the army laid siege on the community and blockaded them, a man escaped from their midst. So, Usaamah and an Ansaari man pursued him in order to eliminate him. On catching up with him, the man said 'Laa illaaha ilaa Allah', testifying that there is no deity worthy of worship except Allah. The Ansaari man, who was more knowledgeable than Usaamah (may Allah be pleased with him), refrained from harming the man but Usaamah killed him.

When they got back to Madeenah and the information of the incident got to the Prophet , he said to Usaamah: 'Did you kill him after he had said: There is no deity worthy of worship except Allah'? Usaamah (may Allah be pleased with him) affirmed that, but added that the man only said it to save himself from death. The Prophet repeated it: 'Did you kill him after he had said: There is no deity worthy of worship except Allah'? Usaamah admitted that and reiterated his earlier assertion. It came in the narration of Muslim that the Prophet said to him: 'What will you do when the Laa-ilaaha-illa-llaah approaches you on the Day of Resurrection?'

Usaamah (may Allah be pleased with him) used to say (after that): 'Until I wished I had not become a Muslim before that day'. He said that because if he (Usaamah) were a disbeliever who just accepted Islam, Allah – the Mighty and Sublime - would overlook his faults for him. So it was a big headache for Usaamah because he committed this act as a Muslim.

The Prophet \* was repeating to him: 'Did you kill him after he had said: There is no deity worthy of worship except Allah, What will

you do when the Laa-ilaaha-illa-llaah approaches you on the Day of Resurrection?'

Irrespective of the fact that what would come to mind is what Usaamah comprehended, that the man merely said it to save himself from death, he ought not to have killed him once he said *Laa-ilaaha-illa-llaah*. Accordingly, he had safeguarded his blood and wealth, and if he had said it as a means of protection or hypocrisy, his reckoning lies with Allah – the Mighty and Sublime.

This shows that we take people to account for what is apparent in this world, and accountability for the contents of the hearts is on the Day of Resurrection. Then, all what is hidden will be brought to the open. For this reason, brothers, it is incumbent on us to firstly cleanse our hearts before every other thing, then our limbs may follow.

We should deal with what is apparent in our interactions with others. Hear what the Prophet # had said: 'Perhaps one of you will be more cunning in his argument than the other, and I make judgement in his favour based on what I have heard. Whomever I cut a right of his brother for, I have only cut an ember for him from the hell fire; let him take little or much'(1).

So the Prophet # based adjudication on the obvious facts.

However, the Hell fire is awaiting you if you are dishonest in your claim, and you only captivated the judge with your tongue and false testimony. He has only apportioned an ember of fire for you; so take little or much.

The summary of the foregoing is that a man should deal with what is apparent in this world, while the hereafter takes care of the hidden.

So it is obligatory for us to relate with others based on their apparent situation, and their affair is to Allah – the Mighty and Sublime. Likewise, we must cleanse our hearts of apprehension, pride, jealousy, associating partners with Allah or doubt. We ask Allah – the Mighty and Sublime - to save us from these traits because they are dangerous.

<sup>1</sup> Al-Bukhaari reported it in the Book of Deception no: (6967); Muslim reported it in the Book of Judgements no: (1713)

We ask Allah – the Mighty and Sublime - to guide you and us to the excellent character and deeds, none can guide to such except Allah – the Mighty and Sublime. Similarly, we ask Him to save us from bad character, none can save from such except Him.

#### Hadeeth 395

وَعَنْ عَبْدِ الله بِنِ عُتْبَةَ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، رَضِيَ الله عَنْهُ، يَقُولُ: ﴿إِنَّ نَاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ الله، عَنْهُ، وَإِنَّ الْوَحْيَ قَدِ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمْ الآنَ بِمَا ظَهَرَ لَنَا مِنْ الله، عَنْهُ، وَإِنَّ الْوَحْيَ قَدِ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمْ الآنَ بِمَا ظَهَرَ لَنَا مِنْ سَرِيرَتِهِ أَعْمَالِكُم، فَمَنْ أَظْهَرَ لَنَا خَيْرًا، أَمَّنَّاهُ وَقَرَّبْنَاهُ، وَلَيْسَ لَنَا مِنْ سَرِيرَتِهِ شَيْءُ، الله يُحَاسِبُهُ فِي سَرِيرَتِه، وَمَنْ أَظْهَرَ لَنَا سُوءًا، لَمْ نَأْمَنْهُ، وَلَمْ شَيْءٌ، الله يُحَاسِبُهُ فِي سَرِيرَتِه، وَمَنْ أَظْهَرَ لَنَا سُوءًا، لَمْ نَأْمَنْهُ، وَلَمْ نُصَدِّقُهُ وَإِنْ قَالَ: إِنَّ سَرِيرَتِه حَسَنَةٌ » رواه الْبُخَارِي .

'Abdullah bin 'Utbah bin Mas'ud reported: I heard 'Umar bin Al-Khattab reported saying: "In the lifetime of Messenger of Allah some people were called to account through Revelation. Now Revelation has discontinued and we shall judge you by your apparent acts. Whoever displays to us good, we shall grant him peace and security, and treat him as a near one. We have nothing to do with his insight. Allah will call him to account for that. But whosoever shows evil to us, we shall not grant him security nor shall we believe him, even if he professed that his intention is good." [Al-Bukhari]

#### Commentary

The author (may Allah shower blessings on him) narrated this from the Leader of the Faithful, Umar bin Al-Khattab (may Allah be pleased with him), via Abdullah bin Utbah bin Mas'ood (may Allah

be pleased with him), the nephew of Abdullah bin Mas'ood (may Allah be pleased with him), the noble companion of the Messenger of Allah . Umar stated that they would know about whoever conceals any evil secret during the period of Revelation through whatever was revealed. This was because there were hypocrites among the populace during the time of the Messenger of Allah ;; those who would display good but conceal evil. But Allah – the Mighty and Sublime - used to expose them by way of revelation to His Messenger . He would uncover them by laying bare their characteristics, which are their specifics, not their names.

The wisdom behind this method is to serve as a general warning for each person who possesses similar traits. Allah – the Mighty and Sublime - has said:

"And of them are some who made a covenant with Allah (saying): "If He bestowed on us of His Bounty, we will verily, give Sadaqâh (Zakat and voluntary charity in Allah's Cause) and will be certainly among those who are righteous."

Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakat or voluntary charity)], and turned away, averse.

So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allah) which they had promised Him and because they used to tell lies." [Taubah: 75-77].

Likewise, His statement - the Mighty and Sublime:

"And of them are some who accuse you (O Muhammad) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!" [Taubah: 58].

And His words – the Mighty and Sublime:

"Those who defame such of the believers who give charity (in Allah's Cause) voluntarily, and those who could not find to give charity (in Allah's Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment." [Taubah: 79].

*Soorah Taubah*, which some scholars refer to as the Chapter of Exposure for it exposed the hypocrites, is replete with similar verses.

However, when the Revelation came to an end, people could no longer identify the hypocrites because hypocrisy resides in the heart, we seek refuge with Allah.

Umar said (may Allah be pleased with him): 'Whoever displays good to us, we shall take him for that, even if he had concealed evil; but whoever displays evil to us, we shall take him for that even if he hides some good deeds. For we have not been asked to consider except what is apparent'. This is one of the Bounties of Allah on us, that we can only be judged by our apparent deeds. Indeed, it is hard to build a judgement on the hidden, and Allah – the Mighty and Sublime - has not burden a soul beyond its scope.

So whoever shows good, we will relate with him based on that, and whoever displays evil, we will relate with him based on the evil which he has displayed to us. We would not judge his intention; rather, its accountability lies with Allah, the Lord of the worlds, who knows everything that goes on in the human heart.

#### Fear (of allah)

#### Commentary

The author (may Allah Shower blessings on him) said: The Chapter of Fear.

Fear of what? The fear of Allah, for the one who worships Allah – the Mighty and Sublime - should fear Him but remain optimistic. Whenever he considers his enormous sins and his numerous misdemeanours, he should be fearful. Similarly, whenever he reflects on his good deeds, he should also be afraid lest arrogance and self-importance before Allah – the Mighty and Sublime – would have damaged them. Moreover, he should be scared for show-off might have crept into his good deeds. However, he should be optimistic whenever he remembers that Allah – the Mighty and Sublime – pardons, forgives, forbears, and showers mercy and generosity. Therefore he will be oscillating between fearing Allah and hoping in Him.

Allah - the Mighty and Sublime - said:

"And those who give that which they give", that is, they give what they give of good deeds . "With their hearts full of fear", that it may not be accepted from them. "Because they are sure to return to their Lord (for reckoning)".

Therefore it is important, rather necessary, that a person's journey towards Allah – the Mighty and Sublime - remains between fear and hope. But which one should outweigh the other? Is it hope or fear? Or they should be at the same level?

Imam Ahmad (may Allah shower blessings on him) said: 'It is good that a person's fear and hope remain the same. When one outweighs the other, the person will be destroyed.' If it were hope, he might be deluded to think that Allah's punishment will not come, and he might become one of those who have lost total hope in Allah – the Mighty and Sublime- if fear prevails. Both options are bad; hence, fear and hope should be at equilibrium.

#### Sharh Riyaad as-Saalihieen

Then the author (may Allah shower blessings on him) mentioned some verses explaining the theme of the chapter. Some of those verses have just been discussed. Others include:

"And Allah warns you against Himself (His Punishment)" [Aal-Imran: 28].

That is, Allah – the Mighty and Sublime - warns us against Himself lest He punishes us for our sins and inequities.

And He - the Mighty and Sublime - said:

"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah." [hajj: 1-2].

The verse emphasizes that one should fear this Day which Allah – the Mighty and Sublime - describes as:

"The Day you shall see it, every nursing mother will forget her nursling".

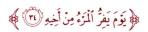
That is, because of the problems and tribulations.

"And every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken".

That is, as if they possess no intelligence as a result of drinking intoxicant, but they are not drunk.

"Yet they will not be drunken, but severe will be the Torment of Allah."

And Allah - the Mighty and Sublime - said:



"That Day shall a man flee from his brother" [Abasa: 34].

And He - the Mighty and Sublime - said:

"But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise)." [Ar-Rahman: 46] to the end of the chapter. That is, he who fears the standing before Allah – the most High- would certainly want to be obedient to Him and fear His punishment. Such person will have two gardens. And in one of the verses, He – the Mighty and Sublime - said:

"And besides these two, there are two other Gardens (i.e. in Paradise)." Ar-Rahman: 62].

These four gardens will be for the one who fears Allah. But people will be of varying degrees as regard that. We ask Allah – the Mighty and Sublime - through His Help and Generosity to make us and other Muslims among its dwellers.

#### Hadeeth 396

عَنِ ابن مَسْعُودٍ، رَضِيَ الله عَنْهُ، قَالَ: حَدَّثَنَا رَسُولُ الله ﴿ وَهُوَ الصَّادِقُ المَصْدُوقُ: ﴿ إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا لَطَّفَةً، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ نُطْفَةً، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ المَلَكُ، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَصَعَلِهِ، وَشَقِيٌّ أَوْ سَعِيدٌ. فَوَالَّذِي لا إِلهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ عَمَلِ الْعَلِ النَّارِ عَمَلُ بِعَمَلِ أَهْلِ النَّارِ عَمَلُ بِعَمَلِ أَهْلِ النَّارِ عَمَلُ بِعَمَلِ أَهْلِ النَّارِ عَمَلُ بِعَمَلِ أَهْلِ النَّارِ عَمَلُ بِعَمَلُ أَهْلِ النَّارِ عَمَلُ الْعَلْ النَّارِ عَلَيْهُ الْكَتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ عَلَى النَّارِ عَمَلُ الْعَنْ فَرَيْنَهَا إِلاَّ ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ فَيَدْخُلُهَا، مِنْفَقٌ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَلْ الجَنَّةِ فَيَدْخُلُهَا» متفقٌ عَلَيه .

'Abdullah bin Mas'ud 💩 reported: Messenger of Allah 🍇, the truthful and the receiver of the truth informed us, saying, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it." [Al-Bukhari and Muslim]

#### Commentary

The author – may Allah shower blessings on him - mentioned this Hadeeth under the Chapter of Fear and the attitude of feeling safe from the Plot of Allah. He said in what he reported from Ibn Mas'ood (may Allah be pleased with him) that the Prophet  $\frac{1}{2}$  said:

'The creation of you (humans) in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of *Jannah* until there is only one cubit between him and it, when what is foreordained would come to

pass and he would perform the actions of the inmates of Hell until he will enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of *Jannah* until he would enter it.'

His statement (may Allah be pleased with him) that: 'the truthful and the receiver of truth informed us'; that is, the Prophet \*\* was truthful in what he says, and he is held to be truthful in what he receives as Revelation, and what comes to him by Revelation. He was truthful and he never gives false information. He is believed to be truthful because he would never provide an information except that which is truthful \*\*.

Ibn Mas'ood (may Allah be pleased with him) only began with this preamble, because he was about to narrate some events from the Unseen, that occurs in the wombs in three stages.

'The creation of you (humans) in the form of semen in the womb of your mother for forty days'. That is, when a man has sexual intercourse with his wife and releases semen into her womb, it will remain there for forty days as semen, in a fluid form. Besides, it will continue to change gradually to reddish colour until it is forty days old.

By the fortieth day, it would have assumed a full reddish colour similar to a clot of blood, a clinging thing. Then, another forty days will pass over it while it remains a clinging thing, but it would have become solid and continue to coagulate steadily until the eightieth day.

At the completion of eighty days, it will become a lump of flesh, which Allah describes as: "Some formed and some unformed (miscarriage)" [Hajj: 5]. So it will remain in this form for forty days. The process will run from the eighty first day until the one hundred and twentieth day. Nonetheless, it will not become a full creation until the expiration of ninety days, as it is generally believed.

So when the third forty days is over, the state of lump of flesh, Allah

will send an angel to it. This is the angel that has been assigned to the wombs, and Allah – the Mighty and Sublime - has said:

"And none can know the hosts of your Lord but He" [Al-Muddaththir: 31].

The angels are the hosts, the army, of Allah – the Mighty and Sublime; and each of them has an assigned responsibility; some are responsible for the wombs, some are responsible for taking the souls, some write down the deeds, and some guard human beings. The angels carry out a lot of great duties, in accordance with Allah's command.

So the angel in charge of womb will arrive to breathe life into it with the leave of Allah. This is a command known only to the Lord of the worlds; He – the Mighty and Sublime - has said:

"And they ask you (O Muhammad) concerning the Rûh (the Spirit); Say: "The Rûh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." [Al-Israa: 85].

The angel will breathe into the body, which is a lump of flesh in the womb without ability to move or feel. Thereafter, the soul will enter the body as fragments of ember blend with one another, or as the wet clay synthesizes with dry clay. So it will begin to move in this body until it circulates round the body, it would become a human being at that moment, but it was nothing before then.

Hence, if there is a miscarriage before the foetus reaches one hundred and twenty days in the womb, Funeral prayer is not required for it; it will rather be buried without performing the Funeral Prayer for it.

But it would become a human being at the completion of one hundred and twenty days; that is, four months. If there is a miscarriage after that, it should be washed, shrouded and prayed for, even if only a hand has been formed, and buried in the cemetery of the Muslims if he is a Muslim.

If he were a child of a Christian, his father and mother are Christians, he should not be buried in the Muslim cemetery. In this case, he should be buried without washing or shrouding even though he is a kid. The Prophet \*\* was asked about children of the disbelievers, he \*\* replied: 'They are part of them(1)'.

The important point is to wash, shroud and pray over the foetus and bury it in the Muslim cemetery once it is four months old. A name should be given to it and ram should be slaughtered for it, according to the stronger opinion, so that he will intercede for his parents on the Day of Resurrection. Surely, he will be raised up on the Day of Resurrection.

Then the Prophet said: 'And the angel will be commanded of four matters: Its provision, its term of life, its conduct, and whether it will be happy or miserable'.

'Then its provision will be written', will it be minute or much? When will it come? Will it be reducing or not? The important point is that its provision has been completely decreed.

'And its term will be written', the date and time, the place and moment of his death. Is it near or far-off? What will be the cause of his death? The important point is that its term has been completely decreed.

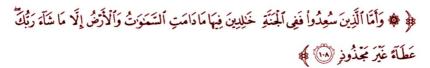
'And its conduct will be written', will he be virtuous or evil? Will he hold benefits or wrong his own soul? The important point is that its deeds have been completely decreed.

'And his wealth will be written', what he will get of wealth. Then it will be written whether he will be happy or miserable.

"As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

<sup>1</sup> Al-Bukhaari reported it in the Book of Jihaad no: (3012); and Muslim too reported it in the Book of Jihaad no: (1745)

They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills.



And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end." [Hood: 106-108].

All these will be written. But where would they be written? Some narrations have stated that they will be written on his forehead.

But someone might ask: 'How will the forehead be wide enough to contain all these?'

We say: 'Do not ask about the matters of Unseen. Who are you to ask about such? Say: 'I believe in Allah, and hold as truth what Allah and His Messenger have said'. Do not ask: How?

And we have what can affirm such in our midst today. One can write thousands of words in a hand-held device which is smaller than a palm; and this is manmade. So, what will you say about the creation of Allah – the Mighty and Sublime?

In summary, this is one of the matters of the Unseen which the Prophet has conveyed, and you lack the ability to comprehend them with your senses. Your duty is to accept and affirm this to be true. You are not a believer if you would only believe in what you can perceive with your senses because it implies that you are not a believer in the Unseen. It is he who believes in the Unseen that will accept all what has come from Allah – the Mighty and Sublime - and His Messenger, and such will say: I believe in Allah and His messenger, and hold what they say as the truth.

He said 囊:

'By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of *Jannah* until there is only one cubit between him and it, when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he will enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of *Jannah* until he would enter it.'

However, you should be happy because this *Hadeeth* is specific; this person performs the actions of the dwellers of Paradise in the open whereas he is one of the inmates of Hell. As for the one who performs the actions of the dwellers of Paradise in reality, with his heart and sincerely for the sake of Allah – the Mighty and Sublime, Allah will not disappoint him. Allah – the Mighty and Sublime - is more generous than the slave; hence, Allah will not disgrace him if he performs the actions of the dwellers of Paradise with sincerity, may Allah count us among them. Therefore, (this Hadeeth) talks about the one who makes pretence before people.

The evidence for understanding this Hadeeth in a restricted sense is authentically narrated in *Saheeh Al-Bukhaari*. A man was with the Messenger of Allah in a battle, he was fearless in battle, ferociously attacking any loophole in the enemy's rank. His bravery and mode of attack amazed everyone, but the Prophet said: 'Verily he is one of the inmates of Hell', we seek refuge with Allah. How can this brave man, who is fierce in attacking the enemy, be an inmate of Hell? This was heavy on the Muslims and they found it hard to comprehend that such person would be from the dwellers of Hell.

Then a man resolved to keep an eye on the man on the battle field. At a point in the battle, an arrow struck this seemingly brave man, which made him impatient, so he committed suicide by falling on the arrow. Then, the man watching over him rushed to the Prophet, bearing the testimony that he was truly the Messenger of Allah  $\frac{1}{2}$  and reported that the man had committed suicide. Then the Prophet  $\frac{1}{2}$  said: 'Verily a person will be performing the actions of the people of Paradise in what is clear to the people'. Praise to Allah – the Mighty

and Sublime - for this distinction. He will be acting, in what is clear to the people, as if he were from the dwellers of Paradise whereas he is an inmate of Hell. People would think he is righteous whereas his heart is corrupt, and he is from the inhabitants of Hell.

And he said in the *Hadeeth* of Ibn Mas'ood (may Allah be pleased with him):

'And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of *Jannah* until he would enter it.'

This is reverse of the former.

We have a differentiating evidence for the first scenario, which is the *Hadeeth* of 'the brave man'.

The second scenario is validated by daily happenings around us. A man would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would begin to perform the acts of the dwellers of Paradise and he would end up there.

This also happened during the time of the Prophet . There was a man called Al-Usayrim from the clan of *AbdulAsh'hal*; he was an infidel who opposed the Islamic Call and the Muslims. However, after people had left Madeenah to participate in the Battle of *Uhud*, Allah – the Mighty and Sublime - shone the light of Islam on his heart, thus he became a Muslim and he came out to fight alongside the Muslims.

After the events that occurred, with some Muslims killed, the remnants began to check their dead comrades. Thus, they found al-Usayrim (among the wounded). They were inquisitive: 'What brought you here? We had known you as an opponent of Islam. Did you come out to defend your people, which would be a partisan cause, or because of Islam?

He said: 'I came here because of Islam. Extend my greetings to the Messenger and inform him that I testify that none has the right to be worshipped in truth except Allah and that Muhammad is His Messenger'. Then he died. The people informed the Prophet ## about him and I think he ## said about him: 'He is one of the dwellers of

#### Paradise'.

This was a man who spent his entire lifespan in disbelief, opposing Islam and the Muslims, but he ended up in this manner. He was performing the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then what has been written for him came to pass, so he took to performing the actions of the dwellers of Paradise and he became one of them.

The author (may Allah shower blessings on him) mentioned this *Hadeeth* in order to fill us with fear and hope. We should be afraid of trials befalling our souls, hence it is obligatory for one to always ask for steadfastness, 'O Lord make me firm with a firm statement'.

And the Prophet sused to pray: 'O Allah who changes the hearts, make me firm on Your *Deen*; O Allah Who changes the hearts, direct my hearts towards Your obedience'(1).

And we learn from this *Hadeeth* not to lose hope. We should not lose hope in a person who thrives in disbelief or sin, for Allah – the Mighty and Sublime - may guide him at the last moment, and he will die upon Islam.

We ask Allah – the Mighty and Sublime - to make us firm with the firm statement in this world and the Hereafter, and we ask Him – the Mighty and Sublime - to take our souls upon Faith out of His Bounty and Generosity.

#### Ahaadeeth 397, 398,399,400 and 401

Ibn Mas'ud & reported: Messenger of Allah & said, "Hell will be brought on that Day (the Day of Resurrection) with seventy

<sup>1</sup> Muslim reported it in the Book of Predestination no: (2654)

bridles; and with every bridle will be seventy thousand angels, pulling it." [Muslim]

وَعَنِ النَّعْمَانِ بِنِ بَشِيرٍ، رَضِيَ الله عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ الله، وَعَنْهُمَا وَالله، وَعَنْهُمَا وَالله عَنْهُمَا وَالله عَنْهُمَا وَالله عَنْهُمَا وَالله عَنْهُمَا وَعَنْهُمَا وَاللّه عَنْهُمَا وَمَاعُهُ وَالْقِيَامَةِ لَرَجُلٌ يُوضَعُ فِي أَخْمَصِ يَقُول: ﴿ إِنَّ أَهُونَ اللّهُ وَنَا اللّهُ مَا يَرَى أَنَّ أَحَدًا أَشَدُ مِنْهُ عَذَابًا، وَاللّهُ وَنُهُمْ عَذَابًا، مَتَفَقٌ عَلَيه .

Nu'man bin Bashir reported: Messenger of Allah said, "The least tortured man on the Day of Resurrection is one underneath whose feet will be placed two live coal, and his brain will be boiling, and he would think that he is the most tortured, while he is the least tortured." [Al-Bukhari and Muslim]

وَعَنْ سَمُرَةَ بِنِ جُنْدُبٍ، رَضِيَ الله عَنْهُ، أَنَّ نَبِيَّ الله، ﷺ قَال: «مِنْهُمْ مَنْ تَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى تَرْقُوتِهِ» رَوَاهُ مسلم.

Samurah bin Jundub reported: Prophet of Allah said, "Among the people of Hell are there those who will be emersed in fire to their ankels, some to their knees, some to their waists, and some to their throats." [Muslim]

وَعَن ابنِ عُمَرَ رَضِيَ الله عَنْهُمَا أَنَّ رَسُولَ الله، وَ قَال: «يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ» لِرَبِّ الْعَالَمِينَ حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ» مَتْفَقٌ عَلَيه .

Ibn 'Umar seported: I heard Messenger of Allah sa saying, "Mankind will stand before Allah, the Rubb of the worlds (on the Day of Resurrection), some of them will stand submerged in perspiration up to half of their ears." [Al-Bukhari and Muslim] وَعَنْ أَنَسٍ، رَضِيَ الله عَنْهُ، قَال: خَطَبَنَا رَسُولُ اللهِ، ﴿ مُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ، فَقَالَ: «لَوْ تَعْلَموُنَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَهُمْ نَفِيلاً وَلَهُمْ وَلَهُمْ خَنِينٌ. وَلَبَكَيْتُمْ كَثِيرًا » فَغَطَّى أَصْحَابُ رَسُولِ الله، ﴿ وَجُوهَهُمْ، وَلَهُمْ خَنِينٌ. مَتْفَقٌ عَلَيه .

Anas bin Malik reported: Messenger of Allah delivered a Khutbah to us the like of which I had never heard from him before. He said, "If you knew what I know, you would laugh little and weep much." Thereupon those present covered their faces and began sobbing. [Al-Bukhari and Muslim]

### Commentary

The author mentioned these *Ahaadeeth* discussing fear of the Day of Resurrection and the torment of the Hell. Thus, he mentioned some *Ahaadeeth*:

He reported that the Hell would be brought on the Day of Resurrection with seventy bridles, each being dragged by seventy thousand angels. This demonstrates the reality of this Hell, we ask Allah to protect us and the Muslims from it, and the reality of that Day. This is because Allah – the Mighty and Sublime - had allocated seventy thousand angels to drag each of the seventy bridles of Hell, we seek refuge with Allah. This enormous number of angels shows that the matter is grave and dangerous.

And the Prophet sexplained that the least-punished person in the Hell will have two embers of fire placed by his heels which will make his brain boil. He will think that he is receiving the most heinous punishment whereas it is the least. Indeed, if he were to witness what others are receiving of punishment, he would know that his situation is less complicated and console himself. However, he will think that he is going through the harshest punishment, and we seek refuge with

Allah. Thence, he will suffer increased disillusionment and difficulty, and sickness of the heart, refuge is with Allah.

That was why the Prophet **%** made this statement to warn people of the punishment of the Hell.

And he (may Allah shower blessings on him) also stated that some people will have punishment to the level of their ankles, some to their knees and some to their waists in the Hell.

He (may Allah shower blessings on him) also explained that the perspiration of some people will reach their ankles, it will reach the knees of some, the loin of some, and some people will drown in their own perspiration.

The matter will be serious, so we must all be cautious of the affairs of the Day of Resurrection. We must fear Allah– the Mighty and Sublime - by implementing His commands and avoiding His prohibitions.

We ask Allah to help us and other Muslims achieve that with His Bounty and Generosity.

# Ahaadeeth 402, 403, 404, 405, 406 and 407

وَعَنِ الْمِقْدَادِ، رَضِيَ الله عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ الله، وَ يَهُولُ: «تُدْنَى الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَادِ مِيلٍ قَالَ سُلَيْمُ بْنُ عَامِرٍ الرَّافِي عَنِ الْمِقْدَادِ: فَوَالله مَا أَدْدِي مَا يَعْنِي مِيلٍ قَالَ سُلَيْمُ بْنُ عَامِرٍ الرَّافِي عَنِ الْمِقْدَادِ: فَوَالله مَا أَدْدِي مَا يَعْنِي بِالْمِيلِ، أَمَسَافَةَ الأَرْضِ أَمِ الْمِيلَ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ «فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ في العَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ العَرَقُ إِلَى خِقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ العَرَقُ إِلَى فِيهِ. رَوَاهُ مسلم .

Al-Miqdad reported: Messenger of Allah said, "On the Day of Resurrection, the sun will come so close to people that there would be left only a distance of one Meel". Sulaim bin 'Amir said: By Allah, I do not know whether he meant by "Meel", the mile of the distance measure or the stick used for applying antimony powder to the eye. (Messenger of Allah sis, however, reported to have said:) "The people then will be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to the waist and some will have the bridle of perspiration (reaching their mouth and nose) and, while saying this Messenger of Allah pointed to his mouth with his hand." [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، أَنَّ رَسُولَ الله، ﷺ، قَال: «يَعْرَقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ فِي الأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذانَهُمْ» متفقٌ عَلَيه .

Abu Hurairah reported: Messenger of Allah said, "The people will perspire on the Day of Resurrection and their perspiration will be seventy cubits down in the earth and it will reach up to their ears (they will be bridled with it)." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: كُنَّا مَع رَسُولِ الله، ﷺ إذْ سَمِعَ وَجْبَةً فَقَالَ: «هَلْ تَدْرُوْنَ مَا هَذَا؟» قُلْنَا: الله وَرَسُولُهُ أَعْلَمُ، قَالَ: هذَا حَجَرٌ رُمِي بِهِ فِي النَّارِ مَا هَذَا؟» قُلْنَا: الله وَرَسُولُهُ أَعْلَمُ، قَالَ: هذَا حَجَرٌ رُمِي بِهِ فِي النَّارِ مَنْدُ سَبْعِينَ خَرِيفًا فَهُو يَهْوِي فِي النَّارِ الآنَ حَتَّى انْتَهَى إِلَى قَعْرِهَا، فَسُمِعْتُمْ وَجْبَتَهَا» رَوَاهُ مسلم .

Abu Hurairah & reported: We were in the company of Messenger of Allah & when we heard a bang. Thereupon Messenger of Allah & said. "Do you know what this (sound) is?" We said, "Allah and His Messenger know better." He said, "That is a stone which was thrown into Hell seventy years before and it has just reached its

bottom." [Muslim]

وَعَنْ عَدِيِّ بِنِ حَاتِمٍ، رَضِي الله عَنْهُ، قَالَ: قَالَ رَسُولُ الله، ﷺ: «مَا مِنْكُمْ مِنْ أَحَدِ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ، فَلا يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ، فَلا يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدُيهِ، فَلا يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ، فَلا يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ، فَلا يَرَى إِلاَّ مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ، فَلا يَرَى إِلاَّ النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ» مَنْ عَلَيه .

'Adi bin Hatim reported: Messenger of Allah said, "Everyone of you will speak to his Rubb without an interpreter between them. He will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date-fruit (in charity)." [Al-Bukhari and Muslim]

وَعَنْ أَبِي ذَرً , رَضِيَ اللهُ عَنْهُ، قَال: قَالَ رَسُولُ الله ﷺ «إِنِّي أَرَى مَا لاَ تَرُونَ؛ وأَسْمَعُ مَا لاَ تَسْمَعُونَ، أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ، مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعَ إِلاَّ وَمَلَكُ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِله تَعَالَى، واللهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً، وَلَبَكَيْتُمْ كَثِيرًا، وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ، وَلَخَرَجْتُمْ إِلَى الصَّعُدَاتِ تَجْأَرُونَ إِلَى الله تَعَالَى» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Dharr & reported: Messenger of Allah said, "I see what you do not see and I hear what you do not hear; heaven has squeaked, and it has right to do so. By Him, in Whose Hand my soul is, there is not a space of four fingers in which there is not an angel who is prostrating his forehead before Allah, the Exalted.

By Allah, if you knew what I know, you would laugh little, weep much, and you would not enjoy women in beds, but would go out to the open space beseeching Allah." [At-Tirmidhi]

وَعَنْ أَبِي بَرْزَةَ - بِرَاءٍ ثم زاي - نَضْلَةَ بنِ عُبَيْدِ الأَسْلَمِيِّ، رَضِيَ اللهُ عَنْهُ، قَال: قَالَ رَسُولُ اللهِ، عَنْ، «لاَ تَزُولُ قَدَمَا عَبْدِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَ قَال: قَالَ رَسُولُ اللهِ، عَنْ، وَلَا تَزُولُ قَدَمَا عَبْدِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَ أَفْفَهُ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَ أَنْفَقَهُ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَ أَنْفَقَهُ، وَعَنْ جَسِمِهِ فِيمَ أَبُلاهُ » رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحيحٌ.

Abu Barzah reported: Messenger of Allah said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out." [At-Tirmidhi]

### Commentary

All these *Ahaadeeth* which the author (may Allah shower blessings on him) brought point to the severity of affairs on the Day of Resurrection; that a believer ought to be wary of this Day.

He mentioned the *Hadeeth* of the sun coming as close as a *Meel*<sup>(1)</sup>. Saleem bn Aamir, the narrator from Al-Miqdaad, said: 'I do not know whether he meant by that a distance on land or the stick used in applying antimony to the eyes; any of the two interpretations may hold. Thus, if we can feel the intense heat of the sun from afar at present, how will it be when it is near?

But Allah – the Mighty and Sublime - will protect whomever He wishes from it. Allah will shield some people with His shade on the Day when there will be no shade except His. This has been mentioned

<sup>1</sup> Translator's Note: There is no agreed meaning to what a Meel is in Arabic; some say it is a distance of eight furlongs, some say the measurement of the stick used for applying Kohl (antimony) to the eyes. But what is clear is that the Meel is a short distance.

earlier in hadeeth of the seven whom Allah will cover with His shade on the Day there will be no shade save His. They are a just leader, a youth who grew up in the worship of Allah, a man whose heart is attached to the mosques, and two persons who meet because of Allah and separate upon that. Others are a man whom a beautiful (and influential) woman calls to an illicit affair with her but who says 'I fear Allah', a man who gives charity with his right such that his left hand is unaware, and a man who remembers Allah in solitude until he sheds tears.

So also is he who shows mercy to his debtor by giving him more time, or relieves him of his debt.

The point is that some people will be protected from the heat of the sun, as Allah will shield them with His shade on a day there will be no shade except His.

Then he mentioned the *Ahaadeeth* of perspiration; that people will perspire such that the earth will be soaked in sweat to a depth of about seventy cubits. Some people will drown in their sweat, some to their ankles, some to their knees, and some to their waists; this will be in accordance with the level of their sins.

Likewise, he mentioned the hadeeth warning about the Hell, we ask Allah – the Mighty and Sublime - for safety from the torment of the Fire.

Importantly, when a believer reads all the aforementioned *Ahaadeeth* by the author and others not mentioned, he should be thoughtful and fearful. The barrier between one and this reality is his exiting this world, and moving to the Home of Recompense; deeds would come to an end.

May Allah better our condition and that of the Muslims.

#### Hadeeth 410 and 411

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ الله عَنْهُ، قَال: قَالَ رَسُولُ اللهِ، ﷺ: "مَنْ خَافَ

أَدْلَجَ، وَمَنْ أَدْلَجَ، بَلَغَ الْمَنْزِلَ. أَلاَ إِنَّ سِلْعَةَ اللهِ غَالِيَةٌ، أَلاَ إِنَّ سِلْعَةَ اللهِ الْمَنْزِلَ. أَلاَ إِنَّ سِلْعَةَ اللهِ الْمَنْزِلُ. الْجَنَّةُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah \* reported: I heard Messenger of Allah \* saying, "He who is afraid of the pillage of the enemy, sets out in the early part of the night; and he who sets out early, reaches his destination. Be on your guard that the commodity of Allah is precious. Verily the commodity of Allah is Jannah." [At-Tirmidhi]

وَعَنْ عَائِشةَ، رَضِيَ اللهُ عَنْهَا، قَالَتْ: سَمِعْتُ رَسُولَ اللهِ، ﷺ، يَقُولُ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلاً» قُلْتُ: يَا رَسُولَ اللهِ الرِّجَالُ وَالنِّسَاءُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ!؟ قَالَ: «يَا عَائِشَةُ الأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذلِكَ».

'Aishah reported: I heard Messenger of Allah saying, "The people will be assembled on the Day of Resurrection barefooted, naked and uncircumcised." I said, "O Messenger of Allah! Will the men and the women be together on that Day; looking at one another?" Upon this Messenger of Allah said, "O Aishah, the matter will be too serious for them to look at one another." [Al-Bukhari and Muslim]

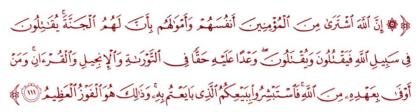
### Commentary

The author (may Allah shower blessings on him) reported under the chapter of Fear of Allah, from Aboo Hurayrah (may Allah be pleased with him) that the Prophet \* said: 'He who is afraid of the pillage of the enemy will set out in the early part of the night; and he who sets out early will reach his destination'. A person setting out on a journey in the early part of the night shows the importance he attached to such journey. Then, he will be able to travel comfortably and reach his destination.

'Know that the commodity of Allah is precious'.

'As-Sil'ah' refers to the price of a commodity.

Allah – the Mighty and Sublime - has presented the Paradise for His – the Mighty and Sublime - slaves to buy. He said:



"Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success." [Taubah:111].

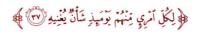
So whoever fears Allah – the Mighty and Sublime - will carry out the excellent deeds that will allay him of his fear.

As for the *Hadeeth* of Aa'isha (may Allah be pleased with her), she said: I heard the Prophet \* say: 'The people will be assembled on the Day of Resurrection barefooted, naked and uncircumcised'.

People will come out of their graves as the day they were given birth to by their mothers; Allah – the Mighty and Sublime - has said:

"As We began the first creation, We shall repeat it," [Anbiyaa: 104].

Aa'isha (may Allah be pleased with her) then said: 'O Messenger of Allah, men and women'; that is, will be unclothed and they will be looking at one another. The Prophet \* said: 'The matter is more than that concerning them, or that they should look at one another'.



"Everyman, that Day, will have enough to make him careless of others" [Abasa: 37].

We ask Allah to save you and us from the punishment of the fire, and that He – the Mighty and Sublime - should make us among those who will fear Him – the Mighty and Sublime - and have hope in Him.

## Hope in allah's mercy Hadeeth 412, 413, 414 and 415

وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ، رَضِيَ اللهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللهِ، ﷺ: «مَنْ شَهِدَ أَنْ لاَ إِله إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَلَيْمَ تُولُومٌ مِنْهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَلَاجَنَّةُ عَلَى مَا كَانَ مِنَ الْعَمَلِ». وَالْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ». متفقٌ عَلَيه .

"Ubadah bin As-Samit reported: Messenger of Allah said, "He who bears witness that there is no true god except Allah, alone having no partner with Him, that Muhammad is His slave and His Messenger, that 'Isa (Jesus) is His slave and Messenger and he (Jesus) is His Word which He communicated to Maryam (Mary) and His spirit which He sent to her, that Jannah is true and Hell is true; Allah will make him enter Jannah accepting whatever deeds he accomplished." [Al-Bukhari and Muslim]

وَعَنْ أَبِي ذَرِّ، رَضِيَ الله عَنْهُ، قَال: قَالَ النَّبِيُّ، ﷺ: «يَقُولُ اللهُ عَنَّ وَجَلَّ: مَنْ جَاءَ بِالسَّيِّئَةِ، فَجَزَاءُ مَنْ جَاءَ بِالسَّيِّئَةِ، فَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبُتُ مِنْهُ ذِرَاعًا، وَمَنْ تَقَرَّبُتُ مِنْهُ ذِرَاعًا، وَمَنْ أَتَانِي يَمْشِي، أَتَيْتُهُ وَمَنْ تَقَرَّبُ مِنْهُ بَاعًا، وَمَنْ أَتَانِي يَمْشِي، أَتَيْتُهُ